

LONDON.

DAVID NUTT, 57, 10 Long Acre

DULAU & Co., 37 Soho Square

SAMPSON LOW, MARSTON & Co., Fetter Lane, Fleet Street

NEW YORK.

BRENTANO'S,
31 Union Square

F W CHRISTERN,
254 Fifth Avenue

E STEIGER & Co.,
25 Park Place.

BOSTON. C A KOEHLER & Co., 119 A Tremont Street



Educational Works and Class-Books

METHOD GASPEY-OTTO-SAUER

FOR THE STUDY OF MODERN LANGUAGES.

PUBLISHED BY JULIUS GROOS IN HEIDELBERG.

•With each newly-learned language one wins a new soul • Charles V

•At the end of the 19th century the world is ruled by the interest for trade and traffic; it breaks through the barriers which separate the peoples and ties up new relations between the nations. •

William II

„Julius Groos, Publisher at Heidelberg, has for the last thirty years been devoting his special attention to educational works on modern languages, and has published a large number of class-books for the study of these modern languages most generally spoken. In this particular department is in our opinion unsurpassed by any other German publisher. The series consists of 160 volumes of different sizes which are all arranged on same system, as is easily seen by a glance at the grammars which so closely resemble one another, that an acquaintance with one greatly facilitates the study of the others. This is no small advantage in these exacting times when the knowledge of one language alone is hardly deemed sufficient.

The textbooks of the **Gaspey-Otto-Sauer** method have, within the ten years, acquired an **universal reputation**, increasing in proportion as a knowledge of living languages has become a necessity of modern life. The chief advantages, by which they compare favorably with thousands of similar books, are lowness of price and good appearance, the happy union of theory and practice, the clear scientific basis of the grammar properly combined with **practical conversational exercises**, and the system, here received for the first time and consistently carried out, by which the pupil is **taught to speak and write the foreign language**.

The grammars are all divided into two parts, commencing with a systematic explanation of the rules for pronunciation, and are again subdivided into a number of **Lessons**. Each Part treats of the Parts of Speech in succession, the first giving a rapid sketch of the fundamental rules, which are explained more fully in the second. In the first Part attention is given to **Etymology**; in the second Part more to the **Syntax** of the

Method Gaspey-Otto-Sauer

for the study of modern languages.

case in *Systematic Grammars*. The rules appear to us to be clearly, they are explained by examples, and the exercises are quite sufficient.

To this **method** is entirely due the enormous success with which the **Gaspey-Otto-Sauer** textbooks have met; most other grammars either content themselves with giving the theoretical exposition of the grammatical forms and trouble the pupil with a confused mass of the most far-fetched irregularities and exceptions without ever applying them, or, to the other extreme, and simply teach him to repeat in a parrot-like manner a few colloquial phrases without letting him grasp the real genius of the foreign language.

The system referred to is easily discoverable: 1. In the arrangement of the grammar; 2. in the endeavour to enable the pupil to understand regular text as soon as possible, and above all to teach him to **speak** the foreign language; this latter point was considered by the authors so particularly characteristic of their works, that they have styled them -- to distinguish them from other works of a similar kind -- **Conversational Grammars**.

The first series comprises manuals for the use of **Englishmen** and consists of 38 volumes.

Our admiration for this rich collection of works, for the method employed and the fertile genius of certain of the authors, is increased when we examine the other series, which are intended for the use of foreigners.

In these works the chief difficulty under which several of the authors have laboured, has been the necessity of teaching a language in a foreign idiom; not to mention the peculiar difficulties which the German idiom offers in writing school-books for the study of that language.

We must confess that for those persons who, from a practical point of view, wish to learn a foreign language sufficiently well to enable them to **write** and **speak** it with ease, the authors have set down the grammatical rules in such a way, that it is equally easy to understand and to learn them.

Moreover, we cannot but commend the elegance and neatness of the **typography** and **binding** of the books. It is doubtless on this account too that the volumes have been received with so much favour and that several have reached such a large circulation.

We willingly testify that the whole collection gives proof of much care and industry, both with regard to the aims it has in view and the way in which these have been carried out, and, moreover, reflects great credit on the editor, this collection being in reality quite an exceptional thing of its kind.

Paderborn.

(Extract from the *Literary Review*)

All the books are bound.

Method Gaspey-Otto-Sauer

for the study of modern languages.

English Editions.

	s	d.
German Conversation-Grammar by Otto. 28. Ed.	5	—
Key to the German Conv.-Grammar by Otto 18. Ed.	2	—
Elementary German Grammar by Otto. 7. Ed.	2	—
First German Book by Otto. 8. Ed.	1	6
German Reader I. 7. Ed., II. 5. Ed., III. 2. Ed. by Otto. 2. Ed.	2	6
Materials for tr. Engl. into Germ. by Otto-Wright. Part I. 7. Ed.	2	6
Key to the Mater for transl Engl i Germ I by Otto 2. Ed.	2	—
Materials for tr. Engl. into Germ. by Otto. Part II. 2. Ed.	2	6
German Dialogues by Otto. 4. Ed.	1	6
Coincidence of the German language by Otto-Wright. 2. Ed.	1	6
Handbook of English and German Idioms by Lange	2	—
French Conversation-Grammar by Otto. 11. Ed.	5	—
Key to the French Convers.-Grammar by Otto. 6. Ed.	2	—
Elementary French Grammar by Wright. 2. Ed.	2	—
Materials for transl. English into French by Otto. 4. Ed.	2	6
French Dialogues by Otto-Corkran	2	—
Conv.-Book in French, German and English by Connor, 12. Ed.	2	6
Italian Conversation-Grammar by Sauer. 6. Ed.	5	—
Key to the Italian Convers.-Grammar by Sauer. 5. Ed.	2	—
Elementary Italian Grammar by Motti. 2. Ed.	2	—
Italian Reader by Cattaneo	2	6
Italian Dialogues by Motti	2	—
Dutch Conversation-Grammar by Valette	5	—
Key to the Dutch Convers.-Grammar by Valette	2	—
Dutch Reader by Valette	3	—
Russian Conversation-Grammar by Motti. 2. Ed.	6	—
Key to the Russian Convers.-Grammar by Motti 2. Ed.	2	—
Elementary Russian Grammar by Motti. 2. Ed.	2	—
Key to the Elementary Russian Grammar by Motti. 2. Ed.	1	—
Spanish Conversation-Grammar by Sauer. 5. Ed.	5	—
Key to the Spanish Convers.-Grammar by Sauer. 3. Ed.	2	—
Elementary Spanish Grammar by Pavia	2	—
Spanish Reader by Sauer-Röhrich. 2. Ed.	4	—
Spanish Dialogues by Sauer-Corkran	2	—
Elementary Swedish Grammar by Fort	2	—

German Editions.

Arabische Konversations-Grammatik v. Harder	10	—
chlüssel dazu v. Harder	3	—
Dänische Konversations-Grammatik v. Wied	5	—
chlüssel dazu v. Wied	2	—

Method Gaspey-Otto-Sauer

for the study of modern languages.

German Editions.

Chinesische Konversations-Grammatik v. Seidel	8
Schlüssel dazu v. Seidel	1
Kleine chinesische Sprachlehre v. Seidel	2
Schlüssel dazu v. Seidel	1
Englische Konversations-Grammatik v. Gaspey-Runge. 23. Aufl.	4
Schlüssel dazu v. Runge. (Nur für Lehrer und zum Selbstunterricht.) 3. Aufl.	2
Englisches Konversations-Lesebuch v. Gaspey-Runge. 6. Aufl.	3
Kleine englische Sprachlehre v. Otto-Runge. 5. Aufl.	2
Englische Gespräche v. Runge	2
Materialien z. Übersetzen ins Englische v. Otto-Runge. 3. Aufl.	2
Englische Chrestomathie v. Süpffe-Wright. 9. Aufl.	4
Französische Konversations-Grammatik v. Otto. 26. Aufl.	4
Schlüssel dazu v. Runge. (Nur für Lehrer und zum Selbstunterricht.) 3. Aufl.	2
Franz. Konv.-Lesebuch I. 9. Aufl., II. 5. Aufl. v. Otto-Runge.	2
Franz. Konv.-Lesebuch f. Mädchensch. I. Kurs. v. Otto-Runge. 4. Aufl.	3
Franz. Konv.-Lesebuch f. Mädchensch. II. Kurs v. Otto-Runge. 3. Aufl.	2
Kleine französische Sprachlehre v. Otto-Runge. 7. Aufl.	2
Französische Gespräche v. Otto-Runge. 7. Aufl.	2
Französisches Lesebuch v. Süpffe. 11. Aufl.	3
Franz.-deutsch-englisches Konversationsbüchlein v. Connor. 12. Aufl.	2
Italienische Konversations-Grammatik v. Sauer. 11. Aufl.	4
Schlüssel dazu v. Cattaneo. (Nur für Lehrer und zum Selbstunterricht.) 3. Aufl.	2
Italienisches Konversations-Lesebuch v. Sauer. 4. Aufl.	4
Italienische Chrestomathie v. Cattaneo. 2. Aufl.	2
Kleine italienische Sprachlehre v. Sauer. 7. Aufl.	2
Italienische Gespräche v. Sauer-Motti. 4. Aufl.	2
Übungsstücke zum Übers. a. d. Deutschen i. Ital. v. Iardelli. 3. Aufl.	2
Neugriechische Konversations-Grammatik v. Petraris	6
Schlüssel dazu v. Petraris	2
Niederländische Konversations-Grammatik v. Valette	5
Schlüssel dazu v. Valette	2
Niederländisches Konv.-Lesebuch v. Valette	3
Kleine niederländische Sprachlehre v. Valette. 2. Aufl.	2
Polnische Konversations-Grammatik v. Wicherkiewicz	5
Schlüssel dazu v. Wicherkiewicz	2
Portugiesische Konversations-Grammatik v. Kordgien. 2. Aufl.	5
Schlüssel dazu v. Kordgien. 2. Aufl.	2
Kleine portugiesische Sprachlehre v. Kordgien. 3. Aufl.	2
Russische Konversations-Grammatik v. Fuchs. 3. Aufl.	5
Schlüssel dazu v. Fuchs. 3. Aufl.	2
Kleine russische Sprachlehre v. Motti	2
Schlüssel dazu v. Motti	1
Schwedische Konversations-Grammatik v. Walter	5
Schlüssel dazu v. Walter	2
Kleine schwedische Sprachlehre v. Fort	2
Spanische Konversations-Grammatik v. Sauer-Ruppert. 8. Aufl.	4
Schlüssel dazu v. Ruppert. 2. Aufl.	2
Spanisches Lesebuch v. Sauer-Röhrich. 2. Aufl.	4
Kleine spanische Sprachlehre v. Sauer-Runge. 3. Aufl.	2
Spanische Gespräche v. Sauer. 3. Aufl.	2
Spanische Rektionaliste v. Sauer-Kordgien	2

Method Gaspey-Otto-Sauer

for the study of modern languages.

German Editions.

	s.	d.
Swahili Konversations-Grammatik v. Seidel	5	—
Schlüssel dazu v. Seidel	2	—
Türkische Konversations-Grammatik v. Jehlitschka	8	—
Schlüssel dazu v. Jehlitschka	3	—
Kleine ungarische Sprachlehre v. Nagy	2	—

French Editions.

Grammaire allemande par Otto. 16. Éd.	4	—
Corrigé des thèmes de la Grammaire allemande par Otto. 5. Éd.	2	—
Petite Grammaire allemande par Otto. 8. Éd.	2	—
Lectures allemandes par Otto. I. part. 6. Éd.	2	—
Lectures allemandes par Otto. II. part. 4. Éd.	2	—
Lectures allemandes par Otto. III. part. 2. Éd.	2	—
Konversations allemandes par Otto. 4. Éd.	2	—
Grammaire anglaise par Mauron-Verrier. 9. Éd.	4	—
Corrigé des thèmes de la Grammaire anglaise par Mauron-Verrier. 3. Éd.	2	—
Petite Grammaire anglaise par Mauron. 4. Éd.	2	—
Lectures anglaises par Mauron. 2. Éd.	3	—
Konversations anglaises par Corkran	2	—
Manuel de conversation en franç., allem. et anglais par Connor. 12. Éd.	2	—
Grammaire italienne par Sauer. 9. Éd.	4	—
Corrigé des thèmes de la Gramm. ital. par Sauer. 5. Éd.	2	—
Petite Grammaire italienne par Motti. 2. Éd.	2	—
Chrestomathie italienne par Cattaneo. 2. Éd.	2	—
Konversations italiennes par Motti	2	6
Grammaire néerlandaise par Valette	5	—
Corrigé des thèmes de la Grammaire néerlandaise par Valette	2	—
Lectures néerlandaises par Valette	3	—
Grammaire portugaise par Armez	5	—
Corrigé des thèmes de la Gramm. portug. par Armez	2	—
Grammaire russe par Fuchs. 3. Éd.	5	—
Corrigé des thèmes de la Gramm. russe par Fuchs. 3. Éd.	2	—
Petite grammaire russe par Motti	2	—
Corrigé des thèmes de la petite grammaire russe par Motti	1	—
Grammaire espagnole par Sauer. 4. Éd.	4	—
Corrigé des thèmes de la Gramm. espagn. par Sauer. 3. Éd.	2	—
Petite grammaire espagnole par Tanty	2	—
Lectures espagnoles par Sauer-Röhrich. 2. Éd.	4	—
Petite grammaire suédoise par Fort	2	—

: Greek Edition.

Kleine deutsche Sprachlehre für Griechen von Maltos	2	—
Deutsche Gespräche für Griechen von Maltos	2	—

Method Gaspey-Otto-Sauer

for the study of modern languages.

Italian Editions.

Grammatica tedesca di Sauer-Ferrari. 6. Ed.	4
Chiave della Grammatica tedesca di Sauer-Ferrari. 2. Ed.	2
Grammatica elementare tedesca di Otto. 4. Ed.	2
Lecture tedesche di Otto. 4. Ed.	2
Antologia tedesca di Verdaro	3
Conversazioni tedesche di Motti	2
Avviamento al trad. dal ted. in ital. di Lardelli	2
Grammatica inglese di Sauer-Pavia. 4. Ed.	4
Chiave della grammatica inglese di Sauer-Pavia	2
Grammatica elementare inglese di Pavia	2
Grammatica francese di Motti. 2. Ed.	4
Chiave della grammatica francese di Motti	2
Grammatica elementare francese di Sauer-Motti. 2. Ed.	2
Grammatica spagnuola di Pavia. 2. Ed.	5
Chiave della Grammatica spagnuola di Pavia	2
Grammatica elementare spagnuola di Pavia. 2. Ed.	2

Dutch Edition.

Kleine Hoogduitsche Grammatica door Schwippert. 2. Dr.	2
---	---

Portuguese Editions.

Grammatica allema por Otto-Prévôt. 2. Ed.	4
Chave da Grammatica allema por Otto-Prévôt	2
Grammatica elemental allema por Otto-Prévôt. 2. Ed.	2
Grammatica franceza por Tanty	4
Chave da Grammatica franceza por Tanty	2

Rouman Editions.

Gramatică germană de Leist	4
Cheea gramaticii germane de Leist	2
Elemente de gramatică germană de Leist. 2. Ed.	2
Conversațiuni germane de Leist	2
Gramatică francesă de Leist	4
Cheea gramaticii franceze de Leist	2
Elemente de gramatică francesă de Leist. 2. Ed.	2
Conversațiuni franceze de Leist	2

Spanish Editions.

Gramática alemana por Ruppert	5
Clave de la Gramática alemana por Ruppert	2
Gramática elemental alemana por Otto-Ruppert. 3. Ed.	2
Gramática inglesa por Pavia	4
Clave de la Gramática inglesa por Pavia	2
Gramática sucinta de la lengua inglesa por Otto. 3. Ed.	2
Gramática sucinta de la lengua francesa por Otto. 3. Ed.	2
Gramática sucinta de la lengua italiana por Pavia. 2. Ed.	2

Armenian Edition.

Elementary English Grammar for Armenians by Gulian	3
---	---

Method Gaspey-Otto-Sauer

for the study of modern languages.

«As long as Bellamy's 'state of the future' is no fact yet, as long as there are millionaires and Social Democrats, until every cobbler can step in to the scene of his handicraft, fitted out with an academic education, so long will private tuition be a necessity.

Since no pedagogic considerations fetter the private tutor, one should think that the choice of a classbook could not be a difficult matter for him; for it is understood, and justly so, that any book is useful if only the teacher is of any use. But the number of those who write grammars, from the late respected Dr. Ahn down to those who merely write in order to let their own small light shine is too large. Their aim, after all, is to place the pupil as soon as possible on his own feet i. e. to render a teacher superfluous, and to save time and money.

Then the saying holds good: «They shall be known by their works», and for that reason we say here a few words in favour of the books of the Gaspey-Otto-Sauer Method which have been published by Mr. Julius Groos, f Heidelberg.

Valuable though these books have proved themselves to be for the use at school, it is for private tuition that they are absolutely indispensable. They just contain what I claim for such books, not too much and not too little. The chapters of the various volumes are easily comprehended and are arranged in such a way that they can well be mastered from one lesson to the other; besides, the subject-matter is worked out so as to lead the pupil from the commencement to converse in the foreign tongue.


What success these books have met with will best be seen from the ever increasing number of their publications which comprise, in different groups relating to Germans, Frenchmen, Englishmen, Italians, and Spaniards, not less than 160 works the following volumes of which I have successfully used myself and am still using for the instruction of Germans: — the French grammar (24th edition), the English grammar (21st edition), the Spanish, Italian, Dutch, and Russian grammars; for English and French students: — the German grammar, not to mention minor auxiliary works by the same firm.

It is surprising what splendid results one can obtain by means of this method in a period of 6 to 12 months. After such a course the student is enabled to instruct himself in commercial correspondence in a foreign language without a master's helping hand.»

Extract from the „Fränkischer Courier“.

The Publisher is untiringly engaged in extending the range of educational works issuing from his Press. A number of new books are now in course of preparation.

The new editions are constantly improved and kept up to date.



METHOD GASPEY-OTTO-SAUER.

MODERN PERSIAN CONVERSATION-GRAMMAR

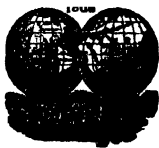
WITH

READING LESSONS, ENGLISH-PERSIAN VOCABULARY
AND PERSIAN LETTERS

BY

THE REV. W. ST. CLAIR-TISDALL, M. A.

C. M. S. MISSIONARY AT ISFAHÂN, PERSIA: AUTHOR OF GRAMMARS
OF THE PANJĀBĪ AND GUJARĀTĪ LANGUAGES.



LONDON.

DAVID NUTT, 57—59 Long Acre. DULAU & Co., 37 Soho Square.
SAMPSON LOW, MARSTON & Co., St. Dunstan's House, Fleet
Lane, Fleet Street.

NEW YORK.

BRENTANO'S, F. W. CHRISTERN, E. STEIGER & Co.,
31 Union Square. 254 Fifth Avenue. 25 Park Place.

BOSTON. C. A. KOEHLER & Co., 149A Tremont Street.

HEIDELBERG.

JULIUS GROOS.

1902.

The **method of Gaspey-Otto-Sauer** is my own private property, having been acquired by purchase from the authors. The text-books made after this method are incessantly improved. All rights, especially the right of making new editions, and the right of translation for all languages, are reserved. Imitations and fraudulent impressions will be prosecuted according to law. I am thankful for communications relating to these matters.

Heidelberg.

Julius Groos.

Persian, the Italian of the East, has long been recognised as one of the most euphonious, expressive and important of Oriental languages. Unfortunately, however, to most Englishmen who have spent any time in India, Persian is known only in its antique form and pronunciation, which are still in large measure retained on the Afghan frontier and in other parts of India. This prevents the student from being intelligible to the natives of Persia, should he for any reason find it desirable to visit that country. The writer's own experience enables him to speak with some little authority on this subject. Having studied and learnt to speak Persian in the Panjāb, he found, on endeavouring to enter into conversation with Shirāzis in Bombay, that he was almost if not quite unintelligible to them, since many of the words, phrases and idioms he had learnt from the pages of Sa'di and other classical Persian authors have become obsolete and have been superseded by others in the modern language as spoken in Persia itself. It was as if a foreigner, having discovered some corner of the world in which English was still spoken by the learned, just as it occurs in the Elizabethan writers and with the pronunciation of that distant day, had learnt the language from them and then tried to converse with the English people of to-day. His conversation would seem at once stilted and vulgar, and it would amuse everyone with whom he came in contact.

The Civil and Military authorities in England and India now, however, seem to have begun to grasp the fact that *Indian* Persian is somewhat like what the French of 'Stratford atte Bowe' was in olden times, and to feel the desirability of favouring the study of the language as actually spoken in Persia itself. In

order, possibly, to assist in the attainment of this object, the Publisher of this Series of Conversation Grammars (the 'Gaspey-Otto-Sauer Method') has done me the honour to entrust me with the preparation of the present volume, which I trust will prove useful to students and will not be found unworthy of a place among the many excellent Handbooks on other languages which have rendered the Series so well known in many lands.

The aim of this Volume is to provide the Student with a thoroughly practical and up-to-date Introduction to the study of the Modern Persian Language. Therefore everything obsolete has, whenever it could not be profitably omitted, been admitted only in such a manner as to shew clearly the changes which have occurred in the language in process of time, and to warn the student against using too antiquated words and employing modes⁽¹⁾ of expression which are not now used, or are used in a different sense.

A residence of more than seven years in Persia itself (in addition to many years' previous study of the language) and conversation with all classes of the people have, I trust, in some slight degree, fitted me for the task which I have been invited to undertake. I am much indebted to Āqa Mirza Asadu'llah of Isfahan, who has carefully revised the Persian Text of the Stories contained in this Grammar, and has also been consulted about every matter of importance. My sincere thanks are due to the Rev. C. H. Stileman M. A., the Secretary of the C. M. S. Persia Mission, for his great kindness in going carefully through the MS. of this Grammar with me, and for the many

¹ The danger of this is well illustrated by the narrative of what actually occurred to a learned Orientalist who had studied Persian in the Panjāb and then happened to be travelling in Persia. Handing his horse's bridle to a native servant he said, '*Asp i mārā hidāyat kun.*' He doubtless meant to say 'Lead my horse' — in Modern Persian '*Āsbamrā jildā bikun*': but what he actually *did* say denoted 'Guide my horse in the way of salvation'. The Persian's surprise at the commission with which he was entrusted is more easily imagined than described.

valuable suggestions he has made. Coming from such a careful and accurate student of the language as he is, these have been of great service to me.

The Reading Lessons subjoined at the end of this book are taken in part from the *Šad Hikayât*, and in part from the Journal of the late Šhâh's Third Visit to Europe. The former book is well known, in India especially; but its style is somewhat antiquated, and not a few of the words used in it are now obsolete. I have therefore had it rewritten by Mirza Asadu'llâh, with the object of bringing its style and phraseology into complete accord with the best modern standard. The first sixteen Stories are given as Exercises in the Grammar itself, in the usual printing type; and the rest, to the end of Story 34, are lithographed in the *Naskh* character in the Reading lessons. The style in which the Šhâh's Journal is composed, at once free and elegant, may be said to have now become the model for such compositions in Persian. The extracts from it are given in the *Nasta'liq* character. Until the Student can read these Extracts freely, he should not attempt to read the Persian Letters contained in Appendix F. The *Shikasteh* hand in which they are for the most part written is somewhat difficult to decipher, and the Key should here be carefully consulted by the Learner, in order to test his success in solving the enigmas which will plentifully present themselves in this part of his course of study. These Letters are a selection from those actually received from various Persian friends. The variety of the handwriting has been carefully reproduced, but the necessity of obliterating certain proper names etc. has produced some erasures here and there in them, for which the reader's indulgence is requested. It will be noticed that the Reading Lessons are paged as is usual in Persian books, and begin at the *end* of the Volume.

It is unnecessary to add to the bulk of this volume by appending a Persian-English Vocabulary, as Palmer's Smaller Persian-English Dictionary will supply all that the beginner will require. The ad-

vanced student will find Steingass' Persian Dictionary needful.

It remains for me to acknowledge my obligations to Ibrāhim's, Forbes' and Dr. Rosen's Persian Grammars, from which I have borrowed useful suggestions, though I have ventured to differ from them whenever accuracy required.

The system of transliteration adopted is an exact one, and this will enable the student, without any sacrifice of accuracy, to dispense with the Persian character in the first few Exercises and thus to learn something of the language before beginning to read the Persian type, — a method which experience has shewn to be very useful and profitable. The Persian character is, however, used in the reproduction of these Lessons in the Key. The English of the passages for translation into Persian has, it will be observed, an Oriental colouring, as it is a translation from the Persian original given in the Key. Many of the historical passages are taken (with a few slight alterations and simplifications) from Mīrzâ Hairat's Persian Version of Sir John Malcolm's History of Persia.

Bedford.

W. St. Clair-Tisdall.

Index.

	— — —	Page
Preface		III
Persian Paradigms.		IX

Introduction: Letters, Pronunciation, Consonants, Vowels; other orthographical signs: Letters not found in pure Persian words, §§ 1—28	1
Reading Exercise	13

First Part.

Elements of Persian Grammar.

First Lesson: Nouns and Adjectives	11
Second Lesson: Nouns and adjectives <i>continued</i> ; <i>Lz'áfah</i>	18
Third Lesson: Use of <i>rā</i> , <i>-i</i> etc.	21
Fourth Lesson: Personal Pronouns	29
Fifth Lesson: Numerals.	34
Sixth Lesson: Relative and Interrogative Pronouns	41
Seventh Lesson: The Reflexive Pronoun	47
Eighth Lesson: Prepositions, Conjunctions, Interjections	53
Ninth Lesson: Language of the Common People	60
Tenth Lesson: The Verb in General: Active Voice: Tenses from the Infinitive	66
Eleventh Lesson: The Verb, Active Voice <i>continued</i> ; Tenses from the Root (Imperative).	73
Twelfth Lesson: The Verb <i>continued</i> : Auxiliaries: Tenses of Rare Occurrence	81
Thirteenth Lesson: Passive Voice: Order of Words in a Sentence; <i>Oratio Recta</i> and <i>Oratio Obliqua</i>	94
Appendix to the 13 th Lesson: Irregular Verbs	103
Fourteenth Lesson: The Causative Verb: Compound and Prepositional Verbs.	108
Fifteenth Lesson: Defective, Impersonal and Contracted Verbs	116
Sixteenth Lesson: Use of Tenses of the Verb	122

Second Part.

The Arabic Element in Persian: Compound Words: Idioms: Government of Verbs.	Page
Introductory Observations on Arabic Words in Persian.	129
Seventeenth Lesson: Regular Arabic Nouns and Adjectives	131

VIII

	Page
Eighteenth Lesson: Arabic Broken Plurals in Persian. . .	137
Nineteenth Lesson: Irregular and Double Plurals	144
Twentieth Lesson: Voices of the Regular Arabic Trilateral Verb	152
Twenty-first Lesson: Arabic Verbal Forms <i>continued</i> : Verbs with Feeble Radicals etc.	158
Twenty-second Lesson: Formation of <i>Arabic</i> Derivative Nouns and Adjectives	163
Twenty-third Lesson: Formation of <i>Persian</i> Derivative Nouns, Adjectives and Adverbs	169
Twenty-fourth Lesson: Persian Compound Nouns and Adjectives	177
Twenty-fifth Lesson: Turkish Compounds: Use of <i>Izâfeh</i> as a Relative Pronoun	183
Twenty-sixth Lesson: Government of Verbs simple and compound	188
Twenty-seventh Lesson: Certain Persian Idioms	194
Twenty-eighth Lesson: Parsing	201
Twenty-ninth Lesson: Notes on Polite Conversation . . .	204
Thirtieth Lesson: Some Persian Proverbs	208
Appendix A: Arabic Phrases in constant use in Persian	215
Appendix B: Arabic Calendar	217
Appendix C: The <i>Siyâq</i> Method of Reckoning	219
Appendix D: Money, Weights and Measures	220
Appendix E: Itineraries	222
Appendix F: Persian Letters	225
English-Persian Vocabulary	249
Reading Lessons (paged afresh from the <i>end</i> of the book).	
	Page
1. From the <i>Sad Hikâyat</i>	1
2. From the Shâh's Third Journey to Europe	24

Persian Paradigms (Epitome)

Noun.		Personal Endings.		Regular Verb.		Acc.
ing.	Plur.	Sing.		Conditional.	Preter. + i.	
—	—	1st. P. -am	Plur. -im.	Imperfect	mi + Preter.	
sonal Pronouns.		2nd. P. -i	-id.	Indic.	mi + Preter.	
(a) Separate		3rd. P. -(ad)	-and.	Perf. Par.	Sh. Infin. +	
Sing.	Plur.			teyple	-eh.	
P. man		Active Voice.		Perfect	Past Participle	
(marā)		Root		Indic.	+ Verb ast.	
P. tū	shumā.	Imperative	—	Perf. }	Past Part. + fut	
(turā)		Strengthened	bi + Root.	Subj. }	of shudan.	
P. ū, vai	ishān.	Imperat.		Continuative	Pres. }	
ronominal Affixes.		Pres. Subj.	Root + Per-	Indic.	Ind. of do.	
Sing.	Plur.	sonal Endings.		Perf. Indic.	Pres }	
P. -am	-amān	Strengthened	bi + Pre-	Pluperfect	Past Part. + Pres	
P. at	-atān	Pres. Subj.	Subj.	Indic.	Ind. of do.	
P. -ash	-ashān	Pres. Indic.	mi + Pre-, Subj.	Future.	Subj. of do.	
lative Pronouns.		Pres. Infin.	Root + tan dan	Pres. Part.	etc. etc.	
kih.		Shortened	Infin. — an.	Act.		
(ān)chāh.		Infinit.		Agental.		
erogative Pro		Preterite.	Shortened Infin.	Gerundive.		
nouns.		Indic.	+ Pers. Endings.	Infin. + i.		
Sing.	Plur.	Strengthened	bi + Preter-	Perf. }		
ih (kurā)	kiyān.	Preterite	rite.	Infin.		
chāh.						

Adjective.
Posit. Compar.
—
-tar
Superl.
-tar n.

Irregular Verbs
Are conjugated ex-
actly as are the Re-
gular Verbs, once
the Root is known

Auxiliar
Bādan, *√bāsh*
Shudan, *√shāv*
Khrāstan, *√khrī*

Verb ast
Sing.
1st P. am
2nd. P. i
3rd. P. ast

Introduction.

§ 1. The Persian Language is written from right to left. Its Alphabet consists of the 28 Arabic letters with the addition of four others required to express sounds (*P, ch, ž, g*) not recognised in Classical Arabic, — in all 32. These with the Transcription of each used in this Grammar are given in the following Table.

No.	Name	Final separate	Final joined	Medial	Initial	Transcription	Pronunciation
1	Alif	ا	ا	ا	ا	*(omitted)	(<i>Vide</i> § 5)
2	Be	ب	ب	ب	ب	b	As in English
3	Pe	پ	پ	پ	پ	p	" " "
4	Te	ت	ت	ت	ت	t	" " Italian
5	Se	ث	ث	ث	ث	s	" Eng. s
6	Jim	ج	ج	ج	ج	j	" " j
7	Che	چ	چ	چ	چ	ch	" " ch in <i>church</i>
8	Hē	ح	ح	ح	ح	h	" " h
9	Khē	خ	خ	خ	خ	kh	" Scotch <i>ch</i> in <i>loch</i>
10	Dāl	د	د	د	د	d	" Italian d
11	Zāl	ذ	ذ	ذ	ذ	z	" Eng. z
12	Re	ر	ر	ر	ر	r	" Italian r
13	Zē	ز	ز	ز	ز	z	" Eng. z
14	Žē	ژ	ژ	ژ	ژ	ž	" French j in <i>jour</i>
15	Sim	س	س	س	س	s	" English s
16	Shin	ش	ش	ش	ش	sh	" " sh
17	Šād	ص	ص	ص	ص	s	" " s

No.	Name	Final separate	Final joined	Medial	Initial	Transcription	Pronunciation
18	Zad	ذ	ذ	ظ	ذ	z	As English z
19	Ta	ط	ط	ط	ط	t	" Italian t
20	Za	ز	ز	ز	ز	z	" Eng. /
21	Ain	ع	ع	ع	ع		(Vide § 5)
22	Ghain	غ	غ	غ	غ	gh	A guttural hard g
23	Fa	ف	ف	ف	ف	f	As Eng. f
24	Qaf	ق	ق	ق	ق	q	A guttural hard k
25	Kaf	ك	ك	ك	ك	k	As Eng. k
26	Gāf	گ	گ	گ	گ	g	" " g in <i>go, got</i>
27	Lam	ل	ل	ل	ل	l	" " l
28	Mim	م	م	م	م	m	" " m
29	Nun	ن	ن	ن	ن	n	" " n
30	Vav	و	و	و	و	v (vide § 5)	" " v
31	Ha	ه	ه	ه	ه	h	" " h
32	Ya	ی	ی	ی	ی	y (vide § 5)	" " consonant and y

(Note that the dots of ب, ن, and ی, instead of being placed beside one another, are often placed one above the other. *Gaf* is usually printed exactly like *Kaf*.)

It should be observed that the distinction between Capital and Small Letters is unknown in Persian. Each letter always retains its own sound, except that ن before ب and پ is pronounced *m*, the ق in the word آقا (= 'Mr.') is pronounced گ, and final ی in Arabic words, when it should be fully written ئی, is often pronounced *a*: it is then transcribed — *a*.

§ 2. The student should notice that each letter has in reality only *one* form. The apparent diversity of forms is due to the facts that (1) most of the letters may be united to the preceding or to the following letter, and (2) that when a letter is separate or occurs at the end of a word, a flourish is in most cases added, partly for ornament and partly to shew that it

ends the word. In most Arabic MSS. the dot of the final *nām* is placed not in the middle but at the right hand corner of the letter. This is sometimes the case with the dots of final *ā* and *ū* also. Hence it is clear that even these letters have really only one form each. The only letters which have no final flourish are ا ب ر ط و ژ ز ر . All but the two last of these nine letters are incapable (except in the *Shikāsteh* or *broken* hand) of being united with the letter which may immediately follow in the same word.

§ 3. There are several different varieties of the Persian character. The most important of these are the *Naskh*, the *Nastāliq*, and the *Shikāsteh*.¹ The first and second of these are used in lithographing books, while the third is a running hand commonly used in letter-writing. But they are all mere *varieties* of the character given in the Table above.

Pronunciation.

Too much attention cannot be paid to the acquisition of a correct pronunciation. This is perhaps of more importance than is even grammatical accuracy.

I. Consonants.

§ 4. All the letters in the Table are considered to be *consonants*, though in practice we may say that ا, و, and ع are often used as vowels. They are, however, never called such, but are known as the *weak letters*, because their sound so readily melts into that of the vowel which immediately precedes them.

§ 5. The sound of most of the letters is sufficiently indicated in the Table, though some call for further elucidation. *Alif* has properly the sound of the *smooth breathing* in Greek, *i. e.* the sound of the *hiatus*

¹ Specimens of all three are given in this Grammar. The Reading Lessons to the end of the Stories are in *Naskh*, and the rest in *Nastāliq*. The letters are in *Shikāsteh*. Printing from metal types is still rare in Persia, most books being lithographed. Hence the student will find a knowledge of all three kinds of script necessary.

heard between two words, the former of which ends and the latter begins with a vowel, as *he eats*. *Alif* has this sound when it begins a word, and also when in Arabic words adopted into Persian it is found in the middle of a word with a *hamzeh* (ـَ) above it, as in *أَدَب*. Otherwise *Alif* has the sound of *a* (§ 8). Initial *Alif* is not generally indicated in transcription, it being understood that whenever a Persian or Arabic word in transcription begins with a vowel, in the original it begins with *Alif*. Thus we transcribe *ادب*, 'Adab, politeness, *ādab*, and 'Isfahān (اصفهان) is transcribed *Isfahān*. In *Persian* the 'Ain (ع) has exactly the same sound as the initial *Alif*, the strongly guttural sound which the letter has in Arabic never being heard. *Var* (و) is the English *v* except under the circumstances mentioned in § 9. After *ح* in Persian words the *و* is almost always silent; when such is the case a dot is placed under the *v* in transcription, as *خود*. *Khvud*, 'self', but *خود*, *Khūd*, 'helmet'. *Ye* (ی) is *y* when it begins a syllable, it is also strictly speaking *y* when it ends the syllable (*vide* § 10). In the latter case, if *ی* follows *ā* or *a*, the *ye* is very slightly pronounced and may even be omitted, as *جای*, *jay*, 'place': *bīgāy*, 'speak', often written and pronounced *ja*, *bīgū*. But should the *ye* follow *hamzeh*, as in *جائی* 'a place', the second syllable begins with *hamzeh* and the *ye* is pronounced *i* (*vide* § 19).

§ 6. *Te* and *Ta* (ت and ط) have one and the same sound in Persian, which is that of the Italian *t*, formed by placing the point of the tongue against the point of the upper teeth, and not against the gum as in English. *Dal* (د) is a soft *d* formed in a similar manner. *Se*, *Sin*, and *Sad* (ص. س. ش) are in Persian pronounced just like the English *s* in *such*. They never adopt the *z* sound which the English *s* has at the end of words. *He* and *He* (ح and ه) are in Persian pronounced alike, as the *h* in *have*, but *ه* at the end of a

word is not pronounced after *fatheh* (§ 7), except in *د* (*dah*), 'ten', and in cases in which the *fatheh* is used by contraction instead of *alif*, as *ماه*, *mah* for *ماه*, *māh*, 'the moon'; *شاه* *shah* for *شاه*, *shāh*, 'a king'. Nor is the *e* pronounced in *که*, *kīh*, 'who', 'that', *چه* *chih*, 'what'. *سه* *sīh*, 'three', *به* *bīh*, 'to', (though it is in *به* *bīh*, 'good'). *Zāl*, *zē*, *zād*, *Zā* (ض ز ذ) have all alike in Persian the sound of *z*. *Rē* (ر) is pronounced more decidedly than in English, but less so than in French. Such a word as *فقیر* (*faqīr*), for example, must not be pronounced *faqīah*, as Englishmen have a tendency to pronounce such words. *Ghain* and *Qaf* (غ and ق) are gutturals and resemble hard *g* and *k* respectively, but are formed far back in the mouth by a movement of the *uvula* and throat. Great care should be taken not to confound them with the ordinary *g* and *k*, which are *گ* and *ک* in Persian. The latter two letters are seldom distinguished from one another in Persian printing, the second stroke of the *ک* being usually omitted, but in pronunciation they are carefully distinguished.

II. Vowels.

§ 7. In all languages there are three original short vowel sounds, *ā*, *i*, *ū*, which when lengthened become *a*, *i*, *ū* as heard in Italian. In Persian the three short vowels are represented by the signs *fātheh* (ـَ), *kāsrch* (ـِ), and *cammech* (ـُ) respectively, and these are shortened forms of the weak letters *ا*, *ی* and *و*. The long sounds of the same three vowels are denoted by writing after each short vowel its corresponding weak letter, as داشت *dasht*, 'he had', اوست *ūst*, 'he is', بیست *bīst*, 'twenty'. The signs for the short vowels are hardly ever actually inserted in Persian, except when *absolutely* necessary to distinguish between words that might otherwise be confounded with one another, as مهر *mūhr*, 'a seal', مهر *mīhr*, 'kindness'. Even in such instances their insertion is optional, as the

reader is supposed to know the meaning from the context and to be able to supply the short vowels from his knowledge of the language.

§ 8. Whenever *alif* occurs anywhere except at the beginning of a word or syllable, (where, to shew that it is long, if it be so, the sign *madd* [˘] or 'extension' should properly be placed over it), this letter should be pronounced as a long *a*. Then in nearly all parts of Persia it has the sound of *a* in *hall*, though very occasionally the flatter sound of *a* in *after* may be heard (*vide* § 5). But note that in ordinary conversation, not only among the uneducated but even among Persians of almost every class, unless they are for some special reason on their guard, the letter *a* before *n* and *m*¹ in purely Persian words is pronounced *ā*; thus *nan*, bread, is almost always pronounced *nan*. The same rule applies to a few Arabic words of a similar kind which are of such general use as to have practically become Persian, as *in'ām* (إنعام), 'a gift', pronounced *in'ām* or even *an'ām*. This ought not to be imitated but should be observed.

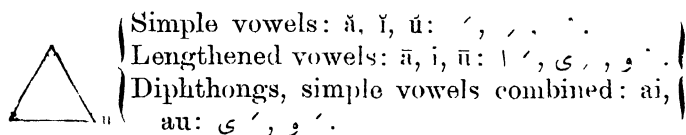
§ 9. *Vav* (و) preceded by *zāmmeh* (expressed or understood) sounds like *u* (Italian). When preceded by *fāthch* and not followed by another vowel, the two letters (*fāthch* and *vav*) together form a diphthong *au*, pronounced as the French *au* or the English long *o*. In all other cases *vav* is simply the English *v* (*vide* § 5).

§ 10. *Ye* (ی) when preceded by *kāsrch* serves to lengthen the sound of that letter (§ 7); the two together are therefore pronounced like *i* in Italian or *ee* in English. (We might transcribe by *iy*, but it is more convenient to write *biyst* for بیست than *biyst*, which latter would, strictly speaking, be a more exact transcription.) When *ye* is preceded by *fāthch*, the resulting diphthong *ay* or *ai* is now generally pronounced like *ai* in the English word *ail*, though the older sound of *ai* in *aisle* is occasionally heard. The latter sound is

¹ For the working out of this rule I am indebted to the Rev. W. A. Rice, M. A., of Shiraz.

now, however, nearly obsolete, except in *âib* (عَيْب), 'a fault', *Shaitân*, 'Satan' (شَيْطَان), and a few other words, mostly Arabic.

§ 11. The subjoined diagram shews all the



vowels and diphthongs recognised in Persian. The so-called *majhûl* or 'unknown' sounds of و and ی (*i. e.* *o* and *ē* respectively) are entirely obsolete, except that in most places the *vav* in the two words دو (*two*) and تو (*thou*) is pronounced long *o*. The sound of *ē* as in *âet*, *mêt*, is heard in certain Persian words, but it has no proper sign to represent it and is therefore in some instances denoted by *fâthch* and in others by *kâsreh*, as will be explained under those signs.

§. 12. The vowel *fâthch* occurs far more frequently in Persian than does any other vowel, it is therefore of especial importance that the student should pronounce it aright. It has been found expedient to represent *fâthch* in transcription by *ā*, because when the sound is lengthened it becomes *a*, but the *fâthch* has *never* exactly the sound of the English short *a* in *bât*. It *approaches* this sound, however, in the following cases: — (1) When followed by ح, ه, or ع, as in the first syllable of أَحْمَد *Āhmad*, اَعْمَال *a'mâl*, or the last syllable of بَنْدَه *bāndeh*. (In Isfahān the last *fâthch* in words ending in ه is thus pronounced, but in Shirāz the *fâthch* in such cases is pronounced *ē*, hence in this book we shall write such words *bāndeh*, etc.). (2) When the syllable containing the *fâthch* is open (*i. e.* does not end in a consonant), as مَلِكَة *mā-li-keh*, 'a queen'. (3) In a few words when followed by two consonants, as in رَاسْت *Rasht*, یَزَد *Yazd*, especially when the latter of the two is ر; as گَبَر *gabr* (an impolite word denoting 'a Zoroastrian'), قَبَر *qabr*, 'a grave', صَبَر *sabr*, 'patience'.

But as a general rule *fāṭheh* has the sound of the English *u* in *but*, *cut*, or the dull sound of the vowel of the final syllable in such words as *heaven*, *region*, when pronounced *heav'n*, *regy'n*. If this be not borne in mind, the student's pronunciation will sound very strange to a Persian, and will be extremely unpleasant and incorrect. (The usual English way of writing *cummerbund* for کمر بند — *kāmarband* — shews how *fāṭheh* sounds to English ears.)

§ 13. In the Arabic words هَذَا 'this', ذَلِكَ 'that', رَحْمَنُ 'merciful', and in the proper name إِسْحَاقُ 'Isaac', as well as in اِبْرَاهِيمُ 'Abraham', اِسْمَاعِيلُ 'Ishmael', اِلٰهِي *ilāhi* (Divine, etc. when thus written in Arabic style, one of the *fāṭhehs* is pronounced *ā*, being written in the old Arabic fashion for *alif*. This is often shewn by printing the *fāṭheh* erect, as in the above examples, and calling it *alif i khaṇjari*, 'dagger-like alif'.

§ 14. *Kasreh* has generally the sound of short *i* in *hit*. But (1) when immediately followed by ح, ه, or ع it assumes the sound of *ĕ*: as اِعْتَرَفَ *i'tirāf* (pronounced *ĕ'tirāf*), اِحتِرَامَ *ihtirām* (pr. *ĕhtirām*); (2) when coming between two words, as in كِتَابِ پادشاه *kitāb i padshāh* (pr. *kitāb-ĕ padshāh*), it is also pronounced *ĕ*. In this book, however, it will always be transcribed by *i*, except when in certain instances it stands at the end of a word ending in ' and is pronounced *yi* or *i*, when it will be so transcribed (v. § 34).

§ 15. *Zāmmeh* is usually and properly a short *u* pronounced as in Italian or as in the words *put*, *pull*. But before ح, ه, ع and ' it has the sound of a short *o*, as in مَهرَ *mūhr*, 'a seal' (pronounced *mōhr*), مَوْمِنَ *mu'min*, 'a believer', 'believing', (pronounced *mō'min*). It has the same sound at the end of all Arabic words where it is pronounced by the Persians at all, as اَلْحَمْدُ لِلّٰهِ *al-hāmdō lillāh*, 'praise to God', اَللّٰهُ اَكْبَرُ *Allāho akbar*, 'God is most great'.

§ 16. As in our system of transcription long marks are placed over the long vowels (as بُود *būd*),

it is unnecessary to place any distinctive mark over the short ones. A vowel not marked long is always to be pronounced short, *whether accented or not*. Note that each short vowel (with the exceptions mentioned above and in § 12) always preserves its proper sound, even before *r*; therefore *بِر*, *بَر*, and *بُر* *bar*, *bir* and *bur*, whether occurring as separate words or as syllables in a word, are *not* to be pronounced alike.

§ 17. All the different vowel and diphthongal sounds that occur in Persian are heard in pronouncing the words *آی جالینوسِ مُؤْمِنِ مُتَذَكِّرِ اَوْقَابِ اَبْنَدَه* *Āi Julinūs i mu'min, mīntazir i auqāt i ayāndeh i*: 'O believing Galen, thou art expectant of future times'.

Other Orthographical Signs.

§ 18. *Madd* (~) is a sign of prolongation (it is really an *alif* written crosswise above the line) which occurs only above *alif*, and the *alif* so marked is almost always at the beginning of a word. (The exceptions are only a few Arabic words, as *قُرْآن* 'the Qur'ān', *إِلَهِ* *ilāhi*, 'divine', and the explanation of this method of writing will be found in any good Arabic Grammar.)

§ 19. *Hamzeh* (ؤ) is a small *ع* written above the line. Its proper sound is the same as that of *alif*, for which it is a substitute, *i. e.* it represents a *hiatus*, and it will be represented in this book by the same sign (') as *alif*, when required: as *مَسْأَلَةٌ* or better *مَسْئَلَةٌ* [*mās'aleh*, 'a matter under discussion', 'a moot point']. At the end of words ending in ؤ , the *hāmzeh* sometimes seems to have the sound of *y*, as *خَانَةُ نَوَّكَر* *khāneh yi nāvkar*, 'the servant's house', but it is now considered rather better not to write the *hāmzeh* in such a case. At one time the *hāmzeh* had to be written, but it had then its proper sound, for the words were pronounced *khāneh i nāvkar*. But as the pronunciation has now changed and the unwritten *y* crept in, Persians rarely write the *hāmzeh* between such words. It is, however, inserted in this Grammar for the convenience of the student.

§ 20. *Jaʿm*, ‘amputation’; or *Sukún*, ‘silence’ () is a sign which shews the absence of a vowel after the consonant above which it stands. At the end of a word it is called *jaʿm*, elsewhere *sukún*. E. g. سُلْطَنَات *sultānat*, where the *sukún* and *jaʿm* shew that the ل and ت are not followed by a vowel. This sign is, however, never used except when absolutely necessary; in this respect it is treated like the signs for the short vowels. The word above given is therefore generally written سُلْطَنَات, the reader being supposed to know the vowels and where they occur.

§ 21. *Tashdīd*, ‘strengthening’ (-), is a sign which denotes that the consonant above which it is placed is to be pronounced double, as تَلْجُف, *talājjuz*, ‘pronunciation’, تَشْكُرُ *tashūkku*, ‘thankfulness’, أُمَّا, *amma*, ‘but’. English students should be careful always to give the double pronunciation to a consonant which is *tashdīd*ed, and not, e. g., to say *āma* for *amma*.

§ 22. *Vásleh* (-), ‘union’, is a mark sometimes placed above the *alif* of the Arabic article ال (*al*) to shew that it loses its vowel and has the last vowel of the preceding word carried over to take its place and thus unite the two words into one, as أَمِيرُ الْمُؤْمِنِينَ *Amīru’ lMu’minīn*, ‘Commander of the Faithful’. It must not be confounded with *Madd* (-).

§ 23. *Tanvīn*, ‘Nunation’, or *Nūnu’ttanvīn*, ‘the *Nūn* of *Nunation*’, is the name given to the doubled short vowel signs (, ,) which sometimes occur at the end of Arabic words: the signs are then read -*an*, -*in*, -*un* respectively. They are not used with purely Persian words.

§ 24. The eight letters ع, ظ, ط, ض, ص, ح, ت, and ق are never found in purely Persian words, except that ص is used in سَد *sad*, ‘a hundred’, شَست *shast* ‘sixty’, and a few Arabicised proper names, as اصفهان *‘i-fahān*. So also ط is sometimes used, e. g., in نَبِيدَن *(napīdan)* to palpitate. When they occur otherwise they shew the word to be either Arabic or Turkish. But ث, ض, ط and ع are distinctively Arabic, whereas ب, ج, ز and ك never occur in Arabic words, having been added to the alphabet by the Persians.

§ 25. The reason why so many *s* and *z* sounds occur in Persian is that Arabic words introduced into the language have to be written as in Arabic. In the latter tongue the sounds of *س* *ص* *ث* and again those of *ز* *ذ* *ض* are quite distinct from one another, as are those of *ح* and *ه*, of *ا* and *ع*. But these distinctions are not observed in Persian. There is also a great difference between the Arabic and the Persian sound of *غ* (*ghain*).

§ 26. The Arabic letters were originally 22 in number, and were arranged in the same order as in Hebrew, Syriac and Aramaean, *i. e.* in the order shewn in the following collection of unmeaning words, and from this order their numerical value is taken. This arrangement is called *Abjad*, from the first word of the series. It will be seen that the Arabic letters added later are arranged at the end. The numerical value is attached to each letter.

۱- بخد هوز حبی

§ 27. The Arabic numerals now used in Persian are:

•	1	2	3	4	5	6	7	8	9	10	100	1899	1900
(0	1	2	3	4	5	6	7	8	9	10	100	1899	1900)

The apparent strangeness of the fact that these numbers seem to be written and read not from *right* to *left* but from *left* to *right* is due to the circumstance that in Arabic, from which the Persians have borrowed this system of notation, the smaller number is *read* as well as *written* first: thus an Arab would read 1899, 'nine and ninety and eight hundred and one thousand'. This, however, a Persian does not do. The *Siyâq* notation is given in Appendix C to this Grammar.

No signs to represent punctuation are used in Persian, except that sometimes a *takht* (-) is employed to denote a pause, and the sign (۞) above the first word of a new sentence. But these are often omitted.

Accent.

§ 28. The Accent in Persian presents no difficulty, though the following rules may be found useful. As already mentioned, the accent *does not lengthen a short vowel* if it falls thereon.

1. The accent never falls on any syllable farther than the third from the end (antepenultimate), *except* in such instances as those in which Rule 4 necessitates this: as, *mālikēh* (ملکه) 'a queen', *sāltanat* (سلطنت) 'a kingdom': but *mī-namayand* (منماید) 'they shew'.

2. When a word contains a vowel before two consonants or before a *tushdid* (§ 21) letter — which is the same thing. — that vowel has the accent, except when a long vowel (other than in such instances as are mentioned in Rule 3) occurs in the same word nearer to the end, in which case the said long vowel takes the accent: E. g. *bāndeh* (بند), 'a slave', *tavānist* (توانست), 'he could', *afarīndeh* (آفریننده), 'Creator', *mu-zāffar* (مظفر), 'victorious', *mūntazir* (منتظر), 'expectant', *Khudavānd* (خداوند), 'Lord': but, *farmūd* (فرمود), 'he commanded', *attār* (عطّار), 'a perfumer'.

3. The appended termination-*i* (as *bādi*, 'wickedness' (بدی) from *bad* (بد), 'wicked', 'Arabi' (عربی), 'Arabic', from *Arab* (عرب), 'an Arab') and the pronominal affixes of nouns and verbs (*vide* §§ 46, 83), the *iẓāfeh* (§ 40) and *-rā* (§ 41) and the parts of the verb *ast* (§ 40, Words), do not take the accent whether they contain long vowels or not: E. g. *nīki* (نیکى), 'goodness', *shāhri* (شهری), 'a city, citizen, belonging to a city', *dādand* (دادند), 'they gave', *dādid* (دادید), 'you gave', *kitābshun* (کتابشان), 'their book', *ūra* (اورا), 'him', *shirīnast* (شیرینست), 'it is sweet'. But when *-i* followed by *kīh* is added with the meaning 'the ... who', 'the ... which', § 41, the *-i* often has the accent, especially when the definite article in English is emphatic; as *kitābi kīh dāram* (کتابی که دارم) 'the book which I have'.

4. The particles *mī*, *bi*, *na*, *ma*, prefixed to tenses of the Verb formed from the *root* (Lesson XI.) take the accent: when prefixed to tenses formed from the Infinitive (Lesson X.) none of them except *na* takes the accent, but *na* always does: E. g. *mī-āvarand* (می آورند), 'they bring', *mī-diham* (میدهم), 'I give', *bī-dihid*

'give ye', *bi-rau* (برو), 'go thou', *má-kunīd*, (مکنید) 'do not', *ná-kun* (نکن) 'do not thou': *mi-farmūd*, (میفرمود) 'he was commanding', *mi-raftand* (میگفتند) 'they were saying', *bi-raft* (رفت), 'he went': but *ná-mi-farmūd*, 'he was not commanding', *ná-mi-raftand*, (نمبرفتند) 'they were not going'.

5. In cases not covered by the preceding rules, if a word contains only one long vowel or diphthong, the accent falls on it; if two or more, the accent falls on the one which is nearest to the end: E. g., *agahanūd* (آگاهانند) 'he informed', *padshāh* (پادشاه) 'a king', *padshāhān* (پادشاهان) 'kings', *kitābhā* (کتابها) 'books', *badīhā* (بدیها) 'wickednesses', *nīk'ar* (نیکتر) 'better', *nīk'tarīn* (نیکترین) 'best'. This rule does not hold in reference to particles, adverbs, etc., as *āya*, *āmma*, *ānja*, *kāja*, *hāla*, *bāli*, *yā'ni*, *hārchand*, and a few others, including most compounds of *har*, 'every': so also in *nīkū*, 'good', and words ending in *ū* generally: as *yūbū*, *nirū*.

6. In compound words the accent of the latter of the two prevails: E. g. *ashpaz-khāneh* (آشپزخانه) 'cook-house', *ṣaḥīb-zādeh* (صاحبزاده) 'gentle-born', *ṣaḥīb-maīnṣab* (صاحبمنصب) 'office-holder', *mir-ghaiṣab* (مرعضب) 'executioner', *Pari-rū* (پریرو) 'fairy-faced', *chahar-pāy* (چهارپای) 'quadruped'.

7. In words of more than two syllables a secondary accent is often heard *as well as* the one above mentioned, as *sāltanāt*, *mālikīh*, *muntazir*, but this does not require any explanation. In questions and also in emphatic assertions the place of the accent is also often changed, as in all languages.

Reading Exercise.

در شهری انبار پنبه بدزدی رفت - پنبه فروشان نزد پادشاه شکایت آوردند - پادشاه هر چند که تجسس فرمود دزد را نیافت - امیری عرض کرد که اگر فرمان سلطان باشد دزدان را میگیرم - پادشاه ویرا امر فرمود که - چنین بکن - آن امیر به خانه خود رفته خورد و بزرگ

شهر را به بهانه ضیافت طلبید -- چون هژ مردمان جمع شدند امیر
 بآن مجلس در آمده بر روی هریک از ایشان نظر افکند و گفت چه بسیار
 بیحیا و احمقند اشخاصیکه پنبه دزدیده بدنجا آمدند و ریزه‌های پنبه در
 ریشهایشان حای گرفته است - چند نفر از حاضرین اینرا شنیده فی
 آنفور ریشهای خویشرا بدستهایشان پاک کردند و معلوم شد که دزدان
 کدام اند

Transcription (with Accents).

Dar sháhri anbár i pánbeh-i bi-dúzdí raft. Pánbeh-farúshán názd i padsháh shikáyat avárdand. Padsháh, hárchand kih tajássus farmúd, dúzd-ra ná-yáft. Amíri 'arz kard kih, Agar farmán i Sultán báshad, duzdán-ra mí-giram. Pādsháh vaíra amr farmúd kih, Chinín bí-kun. Án amír bih kháneh-y-i khyúd ráfteh khyúrd va buzúrg i sháhr-ra bih bahánehi-y-i ziyáfat talabíd. Chún hámeh-y-i mardumán jam' shúidand, amír bi-án májlis dar ámadeh bar rú-y-i hár-yák az ishán názar afkúnd va gúft, Chih bisyár bi-hayá va áhmaq-and ashkháshi-kih pánbeh duzdideh badínja ámadand va rizehha-y-i pánbeh dar rish-há-y-ishán jáy giríftel ast Chánd néfar az hazírín, ín-rá shinídeh, filfeur rishhá-y-i khyísh-ra bi-dasthá-y-i-shan pák kárdand, va ma'lúm shud kih duzdán kudán and.

(For translation see the Key).

First Part.

Elements of Persian Grammar.

First Lesson.

Nouns and Adjectives.

§ 29. The Persian, like all other Aryan languages, at one time recognised the distinction of gender. The modern Persian language, however, has entirely lost all consideration of gender, as far as the grammatical relations of words are concerned, if we except a few constructions borrowed from the Arabic, which affect

Arabic nouns and adjectives only. These will be dealt with in Part II. Persian nouns which from their meaning denote females are from a grammatical point of view treated exactly like all other nouns. In most instances the words denoting the two sexes are distinct from one another, as:

<i>Masc.</i>	<i>Fem.</i>
<i>Pīdar</i> , father.	<i>Mādar</i> , mother.
<i>Pīsar</i> , son.	<i>dikhtar</i> , daughter.
<i>Shāshak</i> , wether.	<i>mish</i> , ewe.

<i>Masc.</i>	<i>Fem.</i>
<i>ash</i> , horse.	<i>madiyān</i> , mare.
<i>khurūs</i> , cock.	<i>makiyān</i> (<i>margh</i>), hen.
<i>āqa</i> , master.	<i>khānum</i> , mistress.

When this is not the case the distinction is denoted by adding the word *nār*, 'male', or *mādeh*, 'female', as *gāv i nār*, 'an ox', *gar i mādeh*, 'a cow'. In both nouns and Personal Pronouns (as will be explained in due course) a distinction is often made between words which denote *animate* and those which denote *inanimate* objects, but this is not a distinction of *gender*.

§ 30. All *case-terminations* have also disappeared in Modern Persian, both in Nouns and Pronouns. The noun has therefore only one form in the singular and one in the plural. It is convenient, however, when the Noun is the Subject in a sentence to say it is in the Nominative, when it is the Object of a Verb or follows a preposition, to speak of it as in the Objective case. In this we follow the analogy of the French language, to which in this and many other respects the Persian language from a grammatical point of view most nearly approaches.

When a noun is the Nominative of Address, it may have the Interjection *Ai*, 'O', prefixed, or 'a long *a*' affixed to it; as *Ai mard*, or *Mard-a*, 'O man'. But the noun may also stand alone.

When a noun is the Object of a *Verb*, it may in certain cases have the Postposition *-ra* (§ 41) affixed

to it. But these are not case terminations, as *-ra* is *never* used when the noun is governed by a preposition, and cannot therefore be said to form the Objective case.

§ 31. The Plural of all Nouns in the modern *spoken* language may be formed by adding the termination *-ha* to the singular: as, *mard*, 'a man', *mard-hā*, 'men': *zan*, 'a woman', *zanhā*, 'women': *kitāb*, 'a book', *kitābhā*, 'books'. This applies to Arabic words introduced into the language as well as to purely Persian words, although Arabic nouns frequently retain their own peculiar plurals (*vide* Part II., Lessons XVII—XIX). In *writing* also the termination *-ha* may be, and frequently is, attached without distinction to all nouns to form the plural. But elegant writers still consider the old rule of Classical Persian Grammar worthy of some degree of attention. This is, that nouns denoting creatures with life form their plural by adding *-an*, those without life by adding *-ha* to the singular. In conversation, however, the use of *-an* as a mark of the Plural is very limited.

§ 32. Adjectives undergo no change for gender or case, nor for number when they are used in connexion with nouns or as the predicate in a sentence. When used as substantives they form their plural in the same way as do nouns. The *-an* termination then marks *persons*, and the *-ha* may denote things: as *nik*, 'good', *nikān*, 'good people', *nik-hā*, 'good things': *buzurg*, 'big, great', *buzurgān*, 'great people', *buzurg-hā*, 'big things'.

As a general rule (for exceptions *vide* Lesson II., § 38) the adjective *follows* its noun and is united with it by the *izāfeh*¹ or particle *-i*; as, *mardān i nik*, 'good men', *kitābha-y-i buzurg*, 'big books'.

§ 33. The Verb generally comes last in a sentence. Nouns denoting inanimate objects generally require the verb to be in the *singular*, even when the noun is in the *plural*. Conversely, nouns of multitude

¹ For a fuller explanation of the *izāfeh*, *vide* Lessons II. and XXV (§§ 40 and 208).

require the verb to be ¹ in the *plural* even when the noun is in the *singular*.

There is no definite Article in Persian, the need for it being supplied in another way (*vide* § 41).

Words.

<i>Pīdar</i> , father.	<i>ast</i> , is.
<i>mādar</i> , mother.	<i>nīst</i> (= <i>na-ast</i>), is not.
<i>barādar</i> , brother.	<i>and</i> , they are.
<i>khayāhar</i> , sister.	<i>hāstand</i> , they are.
¹ <i>bāchcheh</i> , child.	<i>nīstand</i> , they are not.
<i>Pīsar</i> , son, boy.	<i>būd</i> , he, she, it was.
<i>dūkhtar</i> , daughter, girl.	<i>būdand</i> , they were.
<i>kitāb</i> , book.	<i>injā</i> , here.
<i>mard</i> , man.	<i>ānjā</i> , there.
<i>zan</i> , woman, wife.	<i>ī</i> , this.
<i>Pir</i> , old, aged.	<i>ān</i> , that.
<i>javān</i> , young, a youth.	<i>jā</i> , <i>jāy</i> , place.
² <i>khāili</i> , very, much, many.	<i>nīz</i> , also.
<i>buzūrg</i> , large, big, great, elder.	<i>āmmā</i> , but.
<i>kūchik</i> , small, little, young.	<i>hālā</i> , now.
<i>khayub</i> }	<i>āyā</i> (asks a question, like Lat. [-ne]).
<i>nik</i> , }	<i>va</i> , o, and.
<i>nikū</i> , }	<i>yā</i> , or.
<i>bad</i> , bad.	<i>bāli</i> , yes.
<i>shakhs</i> , a person.	<i>khair</i> , }
<i>nāh</i> , <i>na</i> , not, no.	<i>na khair</i> , } no.

Exercise 1.

Pīdar pīr ast. Mādar javān ast. Barādar buzūrg ast. Khayāhar kūchik ast. Mard va zan nik and. Dūkhtar pīsar nīst. Ān pīsar khāili khayub ast. Bāchcheh kūjā'st? Injā ast. Āyā pīdar va mādar ānjā and? Khair, injā nīstand. Pīdar va mādar va pīsar va dūkhtar injā hāstand. Pīdarān nik and va mādarān javān and. Mard i nik injā ast. Pīsar i buzūrg javān nīst. Kitābhā kūchik ast. Mard i pīr injā būd. Javānān nīz ānjā būdand, āmmā kitābhā ānjā nāh būd.

¹ In the plural this word has not the *tashdid*.

² *Khāili*, used in the sense of *many*, is followed by a noun in the singular, as is *chānd*, 'some', 'several': e. g. *khāili nafar*, *chānd nafar*, 'many persons', 'some persons' (compare use of singular with cardinal numbers, § 53). *Chāndān* is often used as meaning 'many', *chāndān gunjishk*, 'many sparrows'.

Translation 2.

The girl is big. The father is not good. The child is very small. The man and the woman are here. Where is the woman? The good father and the good mother are there. The boy is not good. That book is small. Where is the little child? The mother is old and the boy is young (*kūčhik*). The brother and the sister are here. The boy or the girl. Where was the sister? The good brother was there, but the old mother was here.

Conversation.

Question.

Answer.

Dúkhtar kújā'st?

Dúkhtar ānjā nīst, īnjā'st.

(Āyā) pīdar nīz ānjā ast?

Pīdar īnjā nīst.

(Āyā) pīdar mard i nīkū ast yā nah?

Bālī, pīdar mard i nīkū'st, āmmā pīsar khaīlī bad ast.

Pīsarhā buzúrg and?

Khair, buzúrg nīstand, khaīlī kūchik and.

(Āyā) pīdar va mādār pīr and?

Bālī, pīr and, āmmā khaīlī pīr nīstand.

Khvāhar īnjā'st yā ānjā'st?

Khvāhar īnjā nīst, āmmā mādār va dúkhtar īnjā hástand.

Zanhā va bachehhā va mardhā yi khyub kújā hástand?

Īnjā būdand, āmmā hālā nīstand.

Second Lesson.

Nouns and Adjectives (continued). *Izāfeh*.

§ 34. When a noun or adjective ends in a vowel sound and is immediately followed by a word or affix beginning with any vowel except *i*, a *y* is as a general rule inserted after the final vowel of the previous word for the sake of euphony. E. g. *dānā*, 'wise', *dānūyān*, 'the wise' (sapientes); *dānā-y-and*, 'they are wise': *kitābhā yi buzúrg*, 'big books': *bādī yi shanī*, 'shameful wickedness': *mardān i dānā yi nīkū*, 'wise and good men'. (Note that in Persian in such phrases

¹ Of course the following word, to require the inserted *y*, must be closely united in the sentence with the preceding, e. g. as an adjective with the noun it qualifies. If the *i* begins the second word, the *y* is inserted, but not if the *i* begins an affix or enclitic: e. g. *riṣā-y-i izadī*, 'the Divine approval'; but *shumā-id*, 'you are'.

the 'and' is omitted and the *izāfeh* comes between the two adjectives). After *ā* and *ū* (ا- and و-) this inserted *y* is written ی, but after ی, or ـ (which is practically a vowel-ending, as the ـ is not pronounced) the *y* is sometimes represented by a *hāmzeh* and sometimes not written at all, though always pronounced, as بدی شیع or بدی شیع, *bādi yi shānī*: خانه خوب or خانه خوب, *khāneh yi khayūb*. (Vide § 19). The euphonic *y* is never inserted before *ast*, 'is', but the vowel of that word is often omitted, as کجاست (*kujāst*) for *kujā ast* (کجاست). In conversation too the *y* is not generally inserted before *and*, 'they are', though it is very frequently and correctly written, as کجایند, 'where are they?' the *alif* of the *and* (اند) then falling out. In the perfect of verbs the *y* is not inserted, as *āmadah-am*, *rāfteh-and*.

§ 35. The four nouns *darūkh*, 'a tree, plant', *gunāh*, 'a sin', *chāshm*, 'an eye', *sukhan*, 'a word', in writing generally have their plurals in *-ān*, though not in ordinary conversation. In writing, the words

1 In Arabic words which end in (اء) *Ālif Hāmzeh*, if the *hāmzeh* is written in Persian (which is not always the case), the ی is not inserted but only the *kāsreh*: as علماء اسلام (*'ulamā*), or علماء اسلام (*'ulamā -y-i Islām*), "the religious authorities (learned men) of Islām". The former method of writing is the older, but the latter method is now permissible. When a noun or adjective (Arabic) ends in (ی) (*-ā*) and is followed by the *izāfeh*, the ی is changed into ا (*-ā*) and the ی then inserted; as دعوی (da'vā), but دعوی ایشان (*da'vā-y-i ishān*) "their claim". If the noun ending in ی be a Proper name, this is not allowable, but the *izāfeh* is represented by a *hāmzeh*: as عیسی (*'Īsā*) "Jesus", موسی (*Mūsā*), "Moses": but موسی نبی (*Mūsā-y-i nabī*), "The Prophet Moses". Note that in this form the *alif i khānjari* (or upright *hāmzeh*) over the ی is omitted, as in fact it often is in such words even when they are not followed by *izāfeh* (Vide § 155, *fin*).

abrū,¹ 'eyebrow', *giyāh*, 'grass', *ākhtar* 'a constellation', may also take *-an*, — probably because regarded as *animate*, — but with these words the *-ān* is really obsolete at the present time in speech.

§ 36. In the written style (and the same rule applies to set speech, as in a sermon or oration), nouns ending in *. ʿ* and denoting animate beings change the *.* to *ک* (*h* to *g*) before adding the plural termination *-ān*; as, *bachagān*, *bandagān* (from *بند* *bāndeh* 'a slave, servant'). The reason of this is that such words once ended in *h* in the singular (*bāndak*), which was softened to *g* before the vowel *ā* of the plural termination. It is not therefore correct to write *بندگان*, for the word should be *بندگان*, though when *-hā* is the plural termination both *hs* should be written (e. g. *حاندها*).

§ 37. Adjectives form the Comparative by adding *-tar*, and the Superlative by adding *-tarīn* to the Positive: as, *khvub*, *khvūbtar*, *khvūbtarīn*, 'good, better, best': *buzūrg*, *buzūrgtar*, *buzūrgtarīn*, 'big, bigger, biggest'. The Superlative is hardly used in ordinary conversation, the Comparative with *az hamēh* (از همه), 'from all', 'than all', being employed instead. The Comparative has a plural — formed according to the general rule, — but the Superlative has none. If two or more superlatives qualify one and the same noun, the *-īn* of all the superlatives except the last is elegantly omitted: as, *Shahr i Kirmān dar āyyām i sābiq yāki az mu'tabārtar va pur-jam'īyyattarīn sharhā yi Irān būd*, 'The city of Kirmān in former days was one of the most important and most populous cities of Persia'.

§ 38. As a general rule all Cardinal numbers and all Demonstrative and Interrogative Adjectives (including all those given in the list of words prefixed to Exercise II.) must *precede* the nouns they qualify,

¹ So also other parts of the body, as: — *mūzāgān* (pl. of *mūzēh*), 'eyelashes' (though now *mūzgān* is used as the singular and its plural is *mūzgānhā*): *angushtān* (fingers), *rukhan* (cheeks), *labān* (lips), *gisvān* (curls), *zulfān* (curls), etc. But these are obsolete.

as *ān mard*, 'that man': *kudīm shakhs*? 'which person?'. Superlatives, ordinals, and the adjectives *bisyr*, 'many', *dīgar*, 'other', *khvub*, 'good', '*ajab*, 'wonderful, fine', *chand* 'some, several', and a few others may precede their noun or follow it. (But when *chand* means 'how many?', it must precede its noun, as it is then an interrogative). When the adjective precedes the noun it does not take *izāfeh*, when it follows the noun the *izāfeh* is required. *Hāmeḥ*, 'all', if regarded as a noun, requires *izāfeh* after it. as *hāmeḥ yi mardumān*, 'all (of) men': but if regarded as an adjective it does not take *izāfeh*, as *hāmeḥ mardumān*, 'all men'.

§ 39. When an adjective is the Predicate in a sentence it does not take *izāfeh* before it; as *an zanān khvushgīl and*, 'those women are fair'.

§ 40. The *Izāfeh* is merely the shortened form of the Avestic *yo*, 'who, which' (§§ 208, 209). When it comes between two nouns it is translated by 'of', as *kitāb i mādār*, 'the book of the mother' = 'the mother's book'. Such a sentence as 'This book is that man's', 'this house is that woman's' is rendered by *in kitāb*

az ān i ān mard ast, *in khāneh az ān i an zan ast*, in the older literary style, but by *in kitāb māl i an mard ast*, *in khāneh māl i ān zan ast*, in the modern language. (*Māl* means 'property': in the spoken language it often denotes a horse or other animal for riding.)

In answering a question courtesy demands that a portion of the words of the question should be used again and not that a mere affirmative or negative reply should be given'. E. g. *āsh i māra didi?* 'Didst thou (did you) see my horse?': *Khair, Sāhib, ānra nā didam*, 'No, Sir, I did not see him'.

Words.

Andak, a little (time).

In, this.

an, that.

hamān, that very, the same.

hamīn, this very, the same.

chih taur,

chih qism,

chih jūr (vulgar), } what sort of?

zamīn, land, country.

mulk, country.

shahr, city.

quryeh, town.

deh, village.

-am, I am.

-i (or *ē-*), thou art.

ast, he, she, it is.

khudām, which?
chih, which? what?
chih nau', what kind of?
chigūneh, what sort of; how?
āngūneh, that sort of.
īngūneh, this sort of.
āngadr, that much.
īngadr, this much.
chih qadr, how much?
har, every, each.
hāmeh, all.
hich, no none: any.
nīm, half.
āmād, he came (she, it).
āmādand, they came.
raft, he (she, it) went.
raftand, they went.
n, he, she.
ān qism,
ān nau',
ān jūr (*vulgar*), } that kind of.
fulān, a certain, such and such a.
in qism,
in nau',
in jūr (*vulg.*), } this kind of.
hamchinin, such as this, such a.
hamchinān, such as that.
Khāneh, house.
navīkar, servant.
lāleh, child's manservant.
dāyeh, nurse.
khidmatkār, maidservant.
chiz, thing.
daryā, sea.

savār i, mounted on.
śāhib, owner, master: Mr. (of Europeans).
bagh, a garden.
rāh, a road.
kīčeh, a lane.
maidān, square of city.
bāzār, market, street with shops.
ash, horse.
khār,
ulāgh, } ass.
sag, dog.
gūrbeh, cat.
gāv, ox, cow, bull.
gūsfānd, a sheep.
qāṭir, a mule.
dar, in, into: a door.
bī (*bih*), to, for.
az, from, out of: than (*after Comparative*).
bā, along with.
bar, *bar rāyi*, on, on top of.
birūn az, out of, out from.
bī-deh, give thou.
bī-dihid, give ye.
-im, we are.
-id, you are.
-and, they are.
hāstam, I am.
hāsti, thou art.
hāst, he, she, it is.¹
hāstīm, we are.
hāstid, you are.
hāstand, they are.

¹ *Hast* denotes he (she, it), is, i. e. exists; as *khudā hast*, 'There is a God', 'God exists': but *ast* means *is* merely, as *n nik ast*, 'He is good'. This distinction, however, does not apply to the rest of the persons of these two defective verbs, which it is convenient to call the verb *Hast* and the verb *Ast* respectively. *Hast* is sometimes used merely as an emphatic *ast*; as, *Shirūzi ham hast*, 'he is moreover a Shirāzi'. The verb *Ast* may be joined on to the preceding word, and then loses its initial *alif* in all the persons and becomes a mere enclitic affix.

The words *nah*, 'not', *māh*, 'don't', *bih*, 'to', may be written as part of the following word and then lose the final *h*, as *بیخانه* *bī-khaneh*, 'to the house', instead of *به خانه* *bih khāneh*; *نرفت* *na-raft*, 'he did not go', instead of *نبرد* *nāh raft*. *Az* is sometimes treated similarly and then becomes *zi* (ز), as *ziānrū* or *zānrū* instead of *az ān rū*, 'from that aspect', 'because' (زانرو).

Exercise 3.

Īn qism khāneh khayub ast. Ān mard javān nīst. Bachehhā savār i qātīrhā-y-i naukarhā-y-and. Ān dūkhtar dar shāhr nīst, dar déh ast. Īn chíh chíz ast? Pīdar i ān bāchcheh -y-i nīkū kújā'st? Dar maidān i shāhr ast. Zamīn hāst va daryā hāst. Sag-hā -y-i shahr dar kūchehhā -y-and, ámmā dar bāgh nīstand. Asbhā -y-i khayub dar rāh būdand. Dūkhtar i kúchik ĭnjā'st? Khaīr, ĭnjā nīst, dar shāhr ast. Gūsfandhā va gāvghā dar ān zamīn bisyār hāstand. Dar khānehhā -y-i shahr khāilī gúrbeh va ság būd. Kújā id? Dar bāgh i khāneh ĩm. Chíh nau' bāgh ast? Bāgh khayub ast, ámmā kúchik ast.

Translation 4.

In this land are (*is*) many horses, cows, sheep, mules and asses (*horse and, etc.*). That dog came out of this house. The cities of that land were many. The brother came along with the sister. Give a book to the brother of the maidservant. The children's maidservant came from the city. What sort of a horse is that? This kind of garden is very good. The sea is larger than the land. The boy is smaller than the girl. The village is large, the town is larger, but the city is largest of all (from all). All the men and women of that large village came to the square of the city. Where are those houses? They are in such and such a village.

Conversation.

Question.

Answer.

Dāyeh-y-i bachehhā kújā būd?	Dar kūcheh būd va bi-maidān āmad.
Ān chíh chíz ast?	Sag ast, ámmā khāilī buzúrg nīst.
(Āyā) dūkhtar i fulān zan bi-shāhr āmad?	Bālī, bi-shahr āmad, ámmā hālā dar déh ast.

for (از آن رو). Persian words must not be divided in printing or writing in Persian character in such a way as to put one part of the word on one line and the rest of it on another, unless in the case of compounds: but even then it is better for the whole word to be on the one line.

(Āyā) hār gúrbeh kūchiktar ast az har sag?	Khair, har gúrbeh az har sag kūchiktar nīst; hámeh-y-i sag-hā buzúrg nīstand.
Zan i pīdar i ān bāchcheh az maidān āmad yā nā-y-āmad?	Nā-y-āmad, āmmā khidmatkār va dāyeh va dīgar naukarhā yi barādar i ān dúkhtar i kūchik āmadand.
Ásb i fulān shakhṣ dar kūcheh ast?	Bālī, ásb i ān mārđ dar kūcheh ast, va qātir i barādar i šāhib i ān bāgh dar maidān būd.
(Āyā) ān zan dúkhtar i šāhib i in ulāgh-hā nīst?	Bālī, šāhib i in ulāgh-hā pīdar i ān zan ast.

Third Lesson.

Use of *-rā* (را) and *i* (ی).

§ 41. *Article.* There is no definite Article in Persian, but its place is in some measure supplied in certain instances by the use of the affixes (را) *-rā* and (ی) *-i*.

Rā is a *postposition*, the only one in ordinary use in modern Persian. In Pahlavi it meant 'for the sake of', and in this sense it still exists in the strengthened form *ba-rā-yi*, 'for, for the sake of', which is a preposition. *Rā* has its original meaning not only in old Persian writings but also in the word *chirā*, 'why?' (= for what?) which is in common use. *Rā* also means 'to', and may be still used in this sense in writing, thus taking the place of *bi*: as *īrā gúftam*, 'I said to him'; *īrā kitāb dādam*, 'I gave him a book'. But this use of *-rā* to denote the Latin Dative can hardly be said to exist in ordinary conversation at the present time. *In the modern spoken language the proper use of -rā is to denote the direct object of a verb*, especially when the direct object is *definite*. Hence *-rā* is attached to the direct object of the verb when the direct object, (1) is a noun which in English has the definite Article; as, *ásb-rā zīn kun*, 'saddle *the* horse': (2) is the proper name of a person or place; as, *Iahrān-rā dīdam*, 'I saw *Tehrān*': (3) is a noun qualified by *ān*, *in* or some similar demonstrative adjective (§ 38); as, *ān, kitāb-rā giriftam*, 'I took *that* book'; (4) is an adjective used as a noun and preceded by the definite article in English; as, *Khudā nikān-rā nigāh mī-dārad*, 'God

preserves the good': (5) is a noun followed by -i and *kih* (see § 42); as, *mārdī-rā kih gurikht giriftim*, 'we seized the man who fled': (6) is a Personal Pronoun or its equivalent; as, *in-ra bī-shinan*, 'hear this'. *kī-ra dīdī*. 'whom didst thou see?' In all such instances the object is *defined*, and in all of them the -ra is therefore required in the modern language. (In the Classical language it is sometimes omitted when the direct object is *inanimate* though definite, but this is not now correct.)

Even when the direct object of the verb has nothing to make it definite but requires something to distinguish it from the subject, -ra *may* be appended to the object, especially if (1) the object be a person, or (2) consist of a considerable number of words: as, (1) *Pādshāh gadāī-rā dīd*, 'The king saw a beggar'; (2) *Dar shāhr chāī va qāhvah ra shukar va qand va nūn-ra kharīdim*, 'In the city we bought tea and coffee and sugar and loaf-sugar and bread'.

Note that the -ra comes at the very end of the whole collection of words that go to make up the logical object in such a sentence as that last given. The same rule holds if the logical object consists of a noun followed by a number of adjectives or by another noun in apposition: as, *an mārd ī pūr ī bulānd-qādd ī lāghir-ra dīdam*, 'I saw that tall, thin old man': *Sharīrān Sugrāt ī failasūf-ra kushand*, 'Wicked men slew Socrates the philosopher'.

When the direct object includes the word *chih*, 'what', and denotes something *inanimate*, the -ra is rarely used; as, *chih kitāb gūftid*, 'which book did you say?'

Rā must *never* be used (a) when the noun is governed by a preposition (as it would be used were it the termination of the objective case, which it is *not*, vide § 30): or (b) with any word that is not the direct object (or part of the direct object) of a verb: unless the *rā* is used in the sense of *to*, or, especially in letters, with the meaning of *at*, *on*; as *an rāz -ra*, 'on that day'.

§ 42. The affix -i in Persian is used, especially in writing, to express the sense of the English indefinite

article *a* or *an*, as *kitābi*, 'a book', 'a certain book'. The noun, however, may express the indefiniteness without the addition of any such affix, for the word *kitāb* by itself may mean either 'a book' or 'the book', or simply 'book'. The use of *-i* in this sense is rare in conversation, *yak* ('one') prefixed to the noun generally taking its place, as *yak kitub*, 'a book, one book'. If both are used the meaning is strengthened, as *yak qadri*, 'a small quantity, a very little.'

When followed by *kih* ('which, who, that'), the *-i* may often be translated by 'the'; as, *mardāni kih mi-āmadand*, 'the men who were coming'; *zanāni-rā kih ānjā būdand dīdand*, 'they saw the women who were there'.

When the word to which the *-i* is to be attached ends in *ا* or *ی*, the affixed *-i* is written (*ئ*) or merely a *hāmzeh* is appended, but the long sound of the *-i* is retained, as *خانه*, *khāneh-i*, a house: *صوفی*, *Šūfi-i*, 'a Šūfi'. When such words are immediately followed by *ast*, the *hāmzeh* is dropped and *ی* is inserted after the *alif* of *ast*, as *خانه است* *khāneh īst*, 'it is a house': *آنجا صوفی است* *ānjā Šūfi īst*, 'a Šūfi is there'.

The affix *-i* may come either (a) between the noun and its qualifying adjective, in which case the *izāfeh* (§ 32) is omitted; as, *mardī khayūb*, 'a good man'; or (b) after the adjective, in which instance the *izāfeh* is retained between the noun and the adjective: as, *mard i khayūbī*, 'a good man'. The latter form is now far more usual in speaking, though it might give rise to a mistake; for *mard i khayūbi* might mean 'the or a man of goodness', through this idiom is hardly Persian.

The student should bear in mind that not every *-i* at the end of a word is the affix which is explained in this paragraph. For the final *-i* may (a) be an adjectival termination (as *Isfahāni*, 'belonging to Isfahān, a native of Isfahān'); or (b) it may be the termination of an abstract noun, like *-ness* in English, (as *niki*, 'goodness'); or (c) it may be a verbal termination, (as *āmadāni*, 'they would come'; *gūfti*, 'thou didst say': *to mard i niki*, 'thou art a good man'). These will be explained each in its proper place.

§ 43. A question is generally in conversation denoted merely by the tone of voice. In writing it

is often marked by the word *āyā* (= Lat. -ne), which is placed at the beginning of the sentence: but this word is rarely used in ordinary conversation. *Māgar* is sometimes used instead of *āyā*, it may occasionally be rendered by 'perhaps', and often introduces an objection, sometimes even implying that the answer 'no' is expected (Lat. *num*), as *Māgar ān kar khayib ast*, 'Is that a good action?'

§ 44. After such words as *qādrī* and other participles the singular is used when the English idiom would require the plural; as, *qādrī hullū*, 'a quantity of peaches'. (*Vide* also § 55.)

Words.

Dār-am, I have.
dār-i, thou hast.
dār-ad, he (she, it) has.
dār-im, We have.
dār-id, you have.
dār-and, they have.

Did-am, I saw.
dīd-i, thou sawest.
dīd, he (she, it) saw.
dīd-im, we saw.
dīd-id, you saw.
dīd-and, they saw.

*dāsh*t, he had.

safīd, white.
siyāh, black.
nīlī } blue.
nīl-rang }

zard, yellow.

sabz, green.

surkh, red.

nārās, unripe.

Khudā, God.

nām } name.
ism }

shāh } king.
padshāh }

mālikēh, queen.

ziyād, much, many: 'too much.'

kāh, who, that: 'who?'

chūh, which? what?

Dād-am, I gave.
dād-i, thou gavest.
dād, he (she, it) gave.
dād-im, We gave.
dād-id, you gave.
dād-and, they gave.

Būd-am, I was.
būd-i, thou wast.
būd, he (she, it) was.
būd-im, we were.
būd-id, you were.
būd-and, they were.

girāftēh, having taken.

rang, colour.
pul, bridge.
pūl, money.
pūl i siyāh, black money, copper:
 small change.
amāmeh, a turban.
ism-at, thy name.
qudr, quantity, value
mīveh, fruit.
sīb, an apple.
zamīnī, earth (*adj*), earthly.
sīb i zamīnī, potato.
gūlābbī, pear.
hullū, peach.
sar, head, top, end.
gūsh, ear.
*gūsh*t, meat, flesh.

<i>kīrā</i> , whom?	<i>dast</i> , hand.
<i>chīrā</i> , why?	<i>āghlab</i> , chiefly.
<i>kāliskeh</i> , carriage.	<i>dīn</i>
<i>kār</i> , work, deed.	<i>māzhab</i> } religion.
<i>rūdikhāneh</i> , river.	<i>imān</i> , faith.
<i>māmlīkat</i> , country, province.	<i>Īrān</i> , Persia.
<i>gaddā</i> , a beggar.	

Notes. In Persian two words are often written together, as فلانچ for فلان جا (*fulān jā*), 'a certain place'.

Exercise 5.

پادشاه ایران بشهر بزرگ آمد — کار آن مردها خوب نیست —
 در مملکت ایران رودخانه زیاد نیست — در فلانجا گاوها سفید و الاغهای
 سیاه و قاطرهای بزرگ و بسیار بچههای کوچک را دیدیم — آن مرد پیر
 قدری سیب زمینی باین پرسداد — زنی در اصفهان بود که گربه دید و آن گربه
 زرد بود و گوشهای سیاه داشت — همه شهرهای ایران از شهرهای
 مملکتهای دیگر کوچکتر است — اما طهران بزرگترین همه آنهاست
 — (آیا) اسبهای شاه را دیدی — بلی آنها را در شهر دیدم — حیواناتی
 آن در هتوهای نارس در دست گرفته اینجا آمدند و با اسبهای فلان شخص دادند

Translation 6.

The king saw the good man who was in the servant's house. The river was in that country. I gave the book to the queen's maidservant. The daughters of the queen gave the red apples and the yellow pears to the little children. I saw a carriage with black horses on the bridge, and I gave the money to the servants. Didst thou see the cat in the house or in the garden? It was not in the garden but in the lane. The asses in this country are chiefly white. Give the mule to the owner of the house. The children's nurse saw the dogs in the great square of the town. A certain man saw a turban on the head of every horse in the lanes of that city.

Conversation.

Answer.

Question.

آن رودخانه در مملکت ایران است	آن رودخانه کجاست
بلی میوه ایران بسیار است و خیلی خوب نمز هست	(ایا) هتوها و کلابهای خوب در آن زمین هست
(بر) سر پل شخصی سیاه دیدیم	(بر) سر پل کرا دیدید
اسم بنده حسن است	اسمت چیست
خیر پول سیاه ندارم پول سفید دارم	(آیا) تو پول سیاه داری
در باغ بودم اما حالا هیچکس آنجا نیست	پدر آن پرس سببی به برادر بزرگش آن
— میوه آن باغ نارس است و برای	دختر کوچک داد
بچه ها خوب نیست	

Fourth Lesson.

Personal Pronouns.

§ 45. The Personal Pronouns in Persian are of two kinds: — (a) Separable and (b) Inseparable. The Separable are:

Singular.

1st Person, من *man*, I, me

2nd Person, تو *tō*, thou, thee

3rd Person, او-وی *vai, ū*, he, she; *an*, it.
him, her.

Plural.

ما *ma*, we, us

شما *shumā*, you [things].

ایشان *ishān*, they (persons): آنها *ānhā*, they (persons and them. them.

As it is sometimes necessary to use the words 'we' and 'you' with a very extensive meaning, these words, though plural, may take a plural termination; as, *māyān gunāhkārān*, 'we sinners'; *shumāhā* in *it'iqād-rā dārid*, 'you (*i. e.* all of you, you and your co-religionists) hold that tenet'. If a noun in apposition follow the 1st Pers. Sing. *man*, the *izāfeh* is inserted; as, *man i*

gunāhkār, 'I a sinner'; but with *māyān* the *iẓāfeh* is not used. *Tō* is in some places pronounced *tū*. *Ū* and *vai* have precisely the same meaning the one as the other, but *ū* is more commonly used.

The simple and compound prepositions (Lesson VIII.), the *iẓāfeh*, and the postposition *-rā*, are used with these Personal pronouns just as with nouns. Note, however, that *man-rā* and *tō-rā* are contracted into *mārā* and *tūrā* (مرا-تورا). E. g. *Ū bi-man dād*, 'he gave to me': *shumā ūrā dīdīd* 'you saw him': *kitāb i mán*, 'my book': *tō kitāb i mārā bi-īshān dādī*, 'thou gavest my book to them'.

The Possessive Pronouns are (as in the above examples) formed by prefixing the *iẓāfeh* to the Personal pronouns: as, *āsb i shumā*, 'your horse' (lit., 'horse of you'); *kitāb i ū*, 'his book' (lit., 'book of him'). When a noun with a possessive pronoun attached is the object of a Verb, *-rā* is added in accordance with rule: as, *man āsb i ūrā dīdam*, 'I saw his (or her) horse'.

When a personal or possessive Pronoun of either number and of any one of the three persons is the direct object (or part of the direct object) of a Verb and refers to the same person as the subject of the sentence, instead of the simple pronoun the word *khvud* ('self') or one of its equivalents must be employed (vide Lesson VII.): as, *mán kitāb i khvūdra dādām*, 'I gave **my** book', (lit., 'book of self': *tō khāneh-y-i khvūd-rā farūkhtī*, 'thou didst sell thine (own) house'.

The separate Pronouns are in Persian much less frequently used than are their equivalents in English, because the different terminations of the persons of the Verb suffice to express the meaning sufficiently clearly. As a general rule, therefore, the Personal Pronouns are not used as the subject of a sentence except when especial emphasis has to be expressed: as, *mán mī-ravam*, *āmmā shumā injā mī-mānīd*, 'I am going, but **you** are remaining here'. (Cf. the usage of the Classical languages.)

§ 46. **Inseparable Pronouns.** Besides the Separable Pronouns given above, there are in Persian a

number of Inseparable Pronouns or Pronominal Affixes, which may be used in their stead whenever the pronoun is not the subject of a sentence. These are:

Singular.

1st Person, *am, me, my,*

2nd Person, ت -at, thee, thy,

3rd Person, ش -ash, him, his, it,
her, its.

Plural.

مان : -*aman* (*iman*), us, our,

تان / -atān (itan), you, your,

شان : -*ashan* (*ishān*), them, their.

It will be noticed that the plural forms are made by adding to the singular in each case the plural termination *-ān*. The pronunciation, however, has now changed into *-imān*, *-itān*, *-ishan* instead of *-aman*, *-atan*, *-ashan*.

When any one of these terminations is affixed to a noun or adjective ending in ة (-eh), an alif is inserted and the termination is written as in the following examples: خانه ام (*khāneh am*), 'my house': نوشه اش (*navishteḥ ash*), 'his document': مرتبه عالیه ات (*mūrtabeh-y-i 'ālīyyeh-at*), 'thy exalted rank': لاله اتان (*laleh atan*, or *laleh itān*) 'your attendant' (of children).

In popular usage and especially in conversation these pronominal affixes are far more commonly used than are the separable pronouns. They may in correct style be affixed to nouns, adjectives, verbs, and compound prepositions ending in *içāfeh* (Lesson VIII., § 70), and mean *my*, *to me*, *me*; *thee*, *to thee*, *thee*, etc. as required: as, *kitābam*, *buzurg ast*, 'my book is large': *išbat-rā دیدام*, 'I saw thy horse': *zādamash*, 'I struck him': *guftandashān*, 'they said to them'. At one time these affixes could not be used except in reference to *animate* beings, but this rule is now almost obsolete. In vulgar style these affixes are appended to the simple prepositions also, as *biash* 'to him', (pronounced *h-ēsh*), but are rarely so written (§ 77).

§ 47. In most parts of Persia *n̄* or *vai* is used of persons only, *ān* taking its place in reference to animals and especially to inanimate things: as, *ū qávī'st*, 'he or she is strong'; *ān qávī'st*, 'it is strong'. (In Shīrāz, however, *n̄* is often used of animals and even of things; but this custom, though found in old books, should not be followed.) So also *ishān* is used of persons only, *ānhā* of animals and of things principally, but also of persons. The plurals *ānān* and *inān* are hardly ever used now even in writing except when followed by *kih*; as, *ānān kih* or *ānānikih*, 'those who'. In conversation *ānhākih* is used instead with the same meaning.

Mā is sometimes vulgarly used instead of *man*, with the verb in the plural, if this pronoun be the subject of the sentence. *Shumā* is used, as 'you' in English, when addressing a single person courteously. *To* is used by villagers: it may be used to children or inferiors. It is also used (like 'Thou' in English) in addressing the Deity. Probably for this reason the affix *-at* ('thy') is often used in certain expressions of politeness when addressed to superiors; as *fidāyat bāsham*, 'may I be thy ransom', in letters: *qurbān i khāk i pā-y-i javāhir-āsā-y-i āqdasat shāvim*, 'may we be the offering of the dust of thy most sacred, jewel-like foot' (in petitions to the Shāh of Persia).

§ 48. **Honorifics, etc.** Certain words, titles etc., are sometimes out of courtesy substituted for pronouns. In speaking, e. g., to a sovereign, *qibleh-y-i 'ālam* (or some other expression which practically denotes 'Your Majesty') is used, followed by the 3rd person plural of the verb: as, *Qibleh-y-i 'ālam āgāh hāstand kih*, 'Your Majesty is aware that', etc. So also, *Huzūr i mubārīk farmūdeh būdand*, 'Your Royal Highness had commanded'. To any gentleman may be used the title *sarkār* ('lordship'), with or without other words; as *sarkār i shumā dīdīd*, 'you saw': *sarkār i 'ālī navishtīd*, 'you wrote'. In this case the 2nd plural of the verb is used. On the other hand politeness requires the speaker to avoid the frequent use of *man*, 'I', and to substitute for it such a word as *bāndeh* ('your humble servant'),

or even *aqáll* ('the least'), *haqír* ('the contemptible one'), etc. In writing in a dignified style the writer speaks of himself as *dūstāár*, *mukhlis* ('your sincere friend') etc.: in humbler style other words are used, such as, *du'agí*, *haqír*, *aqáll*, etc. E. g. *Amrúz*, *chūn bāndeh injā ámadam*, *kāliskēh-y-i sarkār rā دیدم*, 'When I came here to-day, I saw your carriage'.

Words.

Qisṣeh, a tale.

rūz, a day.

kas, a person.

guft, he (she) said.

kih, who, which; that.

hārchih, { whatever.

harānchih, {

ham . . . ham, both . . . and.

āfarīdeh ast, he has created.

barāyi, for the sake of.

insān, man, mankind.

pas, therefore, then.

nāzar, a glance.

bisýár, very, much, many.

ahammíyyat, importance.

muhím, important.

daqíqeh, a minute.

páshēh, gnat, mosquito.

bini, nose.

nishísteḥ, seated.

bāyad, ought.

bāshī, thou mayest (shouldst) be.

taf-bi-zanī, thou mayest boast.

zīrā, because.

ágar, if, since.

darvīsh, a religious mendicant.

az ān qabíl, of that sort.

chīh taur, how?

chīh, what?

chīh chiz, what thing, what?

pursīd, he asked.

chīgūneh, how?

hājat dārad bi-, he has need of.

hich . . . na, none, no.

daulatmānd, rich.

ziyādeh, more.

līhāzā (لهذا), therefore.

bārtar, higher, more important.

Exercise 7.

قصه

روزی شخصی باخودگفت که هرچه خدا هم در آسمان و هم بر زمین آفریده آن همدرا برای انسان آفریده است پس من که انسانم اهیت من در نظر خدا بسیار است - در همان دقیقه پشه برینی وی نشسته گفت - تو نباید لاف بزنی زیرا که اگر خدا آنچه را که در آسمان و بر زمین است برای تو آفریده اما ترا نیز برای من آفریده است پس اهیت من از (آن) تو زیاده است

Translation 8.

One day a king saw a beggar who (which beggar—*kih ān gadā*) was a religious mendicant. (He) said to the king, 'I am richer than all the kings of the earth'.

The king said, 'How?' He said, 'Because I am a man of God'. The king asked (from) him, 'How art thou richer than a king?' He said to him, 'Because a king is a person who has need of many things, but a religious mendicant is a man who has need of nothing. I am a mendicant of that sort, therefore I am richer than all of you'.

Conversation.

Answer.

Question.

گفت که درویش از پادشاه دولمند
تراست

درویش به پادشاه چه گفت

من چیزی بر بینی وی ندیدم اما اگر
پشته بر بینی او بود چگونه چیزی
گفت

چه چیز بر بینی آن شخص نشسته باو
گفت من از تو برترم

کدائی بود و آن گدا درویش بود

که بود که پادشاه او را دید

من او را بر سر راه نشسته دیدم

آن شخص کجا بود

خیر آن را بوی ندادم به گدایان چیزی

(آیا) شما کتاب خود را به پسران کدا

ندادم

دادید

بلی اسب ترا آنجا دیدم اما قاطر خود را

اسب مرا در میدان شهر ندیدی

در شهر ندیدم زیرا در کوچه دره بود

او حاجت به هیچ کتاب ندارد زیرا خیلی
کتاب دارد اما حاجت به پول دارد

بدتر آن حاجت به کتاب دارد

Fifth Lesson.

Numerals.

§ 49. The Persian numerical system is very simple. The cardinals from 11 to 19 inclusive are formed by prefixing to ده (*dah*), 'ten', a slightly varied form of those from 1 to 9. Instead of the Persian ordinal for 'first', the equivalent Arabic ordinal اول (*avval*) is used; but for 21st, 31st etc. the regular Persian form یکم (*yākum*) is alone in use. The ordinals are formed from the cardinals by affixing -um, as will be seen in the table. Notice, however, the slight irregularity in the

way of writing the ordinals for 'second', 'third', thirtieth; also the spelling of the words for 60, 100, 200, 300, 500.

In ordinary conversation instead of چهار (*chalūr*) *chār* is said; هیجده (*hijdah*) is pronounced *hijdah*, or even *hīdah*; چاهارداه is pronounced *chārdah*; هیفده is pronounced *hivdah*; and the vulgar but very usual pronunciation of پūnzdah and shūnzdeh is *pūnzdah* and *shūnzdah* (vide § 8, *fin*). So also *pūnşad* is said not unfrequently for *pīnşad*: also *sīnzdah* for *sīzdah*, 'thirteen'.

English	Ordinals	Cardinals	Ciphers	English	Ordinals	Cardinals	Ciphers
1	اَوَّل	يَك	۱	23	بیست و سَوُم	بِست و سه	۲۳
2	دَوُم دُوِم	دو	۲	24	بیست و چَمَازم	بِست و چهار	۲۴
3	سَوُم سِیم	سِه	۳	25	بِست و پَنجَم	بِست و پنج	۲۵
4	چَهارم	چَهار	۴	26	بِست و شِشَم	بِست و شش	۲۶
5	پَنجَم	پنج	۵	30	سی اَم	سی	۳۰
6	شِشَم	شِش	۶	31	سی و یکَم	سی و یک	۳۱
7	هفتم	هفت	۷	40	چَهلَم	چَهل	۴۰
8	هشتم	هشت	۸	50	پَنجاهَم	پَنجاه	۵۰
9	نَعم	نُه	۹	60	شِصتَم	شِصت	۶۰
10	دَهَم	دِه	۱۰	70	هفِتام	هفتاد	۷۰
11	یازدهم	یازده	۱۱	80	هَشتام	هشتاد	۸۰
12	دوازدهم	دوازده	۱۲	90	نَوَدَم	نود	۹۰
13	سیزدهم	سیزده	۱۳	100	صَدَم	صد	۱۰۰
14	چهاردهم	چهارده	۱۴	101	صد و یکَم	صد و یک	۱۰۱
15	پانزدهم	پانزده	۱۵	102	صد و دوَم	صد و دو	۱۰۲
16	شانزدهم	شانزده	۱۶	103	صد و سَوُم	صد و سه	۱۰۳
17	هفدهم	هفده	۱۷	104	صد و چَهارم	صد و چهار	۱۰۴
18	هیجدهم	هیجده	۱۸	110	صد و دَهَم	صد و ده	۱۱۰
19	نوزدهم	نوزده	۱۹	111	صد و یازدهم	صد و یازده	۱۱۱
20	بیستم	بیست	۲۰	112	صد و دوازدهم	صد و دوازده	۱۱۲
21	بیست و یکَم	بیست و یک	۲۱	120	صد و بیستم	صد و بیست	۱۲۰
22	بیست و دوَم	بیست و دو	۲۲	130	صد و سی اَم	صد و سی	۱۳۰

English	Ordinals	Cardinals	Ciphers	English	Ordinals	Cardinals	Ciphers
140	صد و چهل	صد و چهل	۱۴۰	400	چهار صد	چهار صد	۴۰۰
150	صد و پنجاه	صد و پنجاه	۱۵۰	500	پانصد	پانصد	۵۰۰
200	دویست	دویست	۲۰۰	600	ششصد	ششصد	۶۰۰
300	سیصد	سیصد	۳۰۰	700	هفتصد	هفتصد	۷۰۰

Higher numbers are:

English	Ordinals	Cardinals	Ciphers
800	هشتصد	هشتصد	۸۰۰
900	نهصد	نهصد	۹۰۰
1,000	هزار	هزار	۱۰۰۰
1,200	هزار و دوستم	هزار و دوست	۱۲۰۰
2,000	دو هزار	دو هزار	۲۰۰۰
3,000	سه هزار	سه هزار	۳۰۰۰
10,007	ده هزار و هفتم	ده هزار و هفت	۱۰۰۰۷
100,212	صد هزار و دو و دوازدهم	صد هزار و دو و دوازده	۱۰۰۲۱۲

'Ten thousand' is sometimes called لک (*lak*), five hundred thousand کرور (*kurūr*), and the word *mīlyūn* is borrowed from European languages to express 1,000,000. (Note that the Persians, in borrowing *lak* and *kurūr* from India have considerably changed the meaning of the words, as in Urdū *lak'h* means 100,000 and *karōr* denotes ten millions.)

The words *śad*, 'a hundred', *hazār*, 'a thousand', may take the plural terminations *-hā* and *-ān* when required: as, *śadhā nāfar kūsteh shūdand*, 'hundreds of persons were slain'; *hazārān hazār 'ālam hast*, 'thousands of thousands of worlds exist'. (The last sentence in more modern style would be written thus, — *chandīn hazār hā 'ālam hast* (چندین هزارها عالم هست).)

§ 50. The Arabic Cardinals and Ordinals, especially the units, are occasionally used in Persian; but it is unnecessary to give the Cardinals, as they are used only with Arabic words, as اناجيل اربعه (*Anājīl i árba'eh*), 'the four Gospels', — in Persian چهار انجيل (*chahār Injīl*). The Ordinals are more commonly used, being often employed with the names of kings instead of the Persian Ordinals: as يزدجرد ثانی (*Yazdijird i šāni*) 'Yazdijird the Second'. In numbering the heads of a discourse etc. they are also used in an adverbial form with the Arabic case-termination ا (pronounced -ān) appended, as ثانیاً (*šāniyyan*) 'secondly'. These ordinals are.

اول - ثانی - ثالث - رابع - خامس - سادس - سابع
avval — *šānī* — *šālīs* — *rābi'* — *khāmis* — *sādis* — *sābi'*
 1st — 2nd — 3rd — 4th — 5th — 6th — 7th

— ثامن - تاسع - عاشر
šāmin — *tāsi'* — *āshir*
 — 8th — 9th — 10th

§ 51. 'Once', 'twice', 'thrice', 'four times', etc., are translated by *yak bar*, *yak dāf'eh*, *yak mārtaleh*; *dō bar*, *dō dāf'eh*, *dō mārtaleh*, etc. *Bār i divvum*, *bār i sivrūm* etc., mean 'a second time', 'a third time', or 'the second time', 'the third time', etc. *Dō bārch* means 'once more', 'again': *dīgar bareh* or *bār i dīgar*, 'another time'. Such a phrase as 'five times six makes thirty' is expressed by پنجاه شش تاسی تا (*panj shish tā si ta*), the word میشود (*mi-shavad*), 'becomes', being understood.

§ 52. *Fractions*. Some of the words denoting fractions are Persian, but most of them are Arabic. They are used in the following manner:

Eng.	Pers.	Arabic.
One half.	نیم nim.	نصف. niṣf.
One third.	سده يك sih yak.	ثلث. ṣulṣ.
One fourth.	چهار يك chahār yak.	ربع. rub'
One fifth.	پنج يك panj yak.	خمس. khums.
One sixth.	شش يك shish yak.	سدس. suds.

One seventh	هفت يك haft yak.	sub. سَبْع.
One eighth	هشت يك hasht yak.	sumu. عَشْر.
One ninth.	نُه يك nuh yak.	tus. تِسْع.
One tenth.	دَه يك dah yak.	'ushr. عَشْر.

The word *nīm* is not used in counting, *nisf* having now taken its place. Although we may say and write *sih yak* (both Persian words) for 'One third', yet to express 'two thirds' it is not permitted to say '*dō sih yak*'; one must say *dō sulṣ*. The same applies to the other fractions: e. g. 'five eighths', *panj ṣumnu*; 'three fourths', *sih rub*; 'seven tenths', *haft 'ushr*.

§ 53. *Rule.* After all purely Persian *Cardinals* the noun is put in the *singular* (never in the plural as in English): e. g., 'two horses', *dō asb*; 'a thousand men', *hazār mard*.

If these words are the subject in a sentence, the verb is sometimes in the singular, sometimes in the plural: as, *mardī ra dō pīsar būd*, 'to a certain man there were (was) two sons' ('a certain man had two sons'): *ān ṣad gūsfānd gurīkhtand*, 'those hundred sheep ran away'. As a general rule the plural verb in such instances is used with words denoting *persons*: it is often used with words denoting *animals*, but it is not correctly used regarding inanimate things, (though this usage is gradually finding its way into the modern language).

§ 54. In conversation the word *nāfar* ('person') is usually inserted between the numeral and a word denoting persons: as, *shish nāfar savār*, 'six horsemen'. *Dānch* or *tā* is similarly used with all other words; as *panj tā sib*, 'five apples'; *chahār ta asb*, 'four horses'; *dah dānch finjān*, 'ten cups'. In writing, *ta* is rarely used in such constructions, but the other words are. In more precise written style other expressions are used, somewhat like our English 'five head of cattle': as:

Panj zinjīr fīl, 'five elephants': (*zinjīr* = 'chain').
dō ārrādeh ('arrābeh) tūb, 'two guns': (*ārrādeh*, *ārrā-beh* = 'a waggon').

sih ra's asb, 'three horses': (*ra's* = 'head').

dah ā'dad ṣāndalī, 'ten chairs': (*ā'dad* = 'number').

do dast libās, 'two suits of clothes': (*dast* = 'hand').
yak ṣaub ābā (*qabā*), 'a single coat: (*ṣaub* = 'garment').

yak farvānd kāshti, 'a ship': (*farvānd* = 'bar'). •

chahār jild kitāb, 'four books': (*jild* = 'volume').

shish qābẓeh tūfāng (*shamshīr*), 'six rifles (swords): (*qābẓeh* = 'hilt').

haft hālqeh angushtar, 'seven rings': (*hālqeh* = 'link').

In reference to *houses* in legal documents the word *bāb* ('gate') is used; as, *dō bāb khāneh*, 'two houses'. But in ordinary speech or writing *dast* ('hand') takes the place of *bab*, and *dō dast khāneh* is said.

§ 55. In such phrases as 'a glass of water', 'a piece of bread', the Persian follows the German idiom by omitting the 'of': as, *yak shīshch ab*, *yak pārech nan* (cf. *ein Glas Wasser*; *ein Stück Brot*.)

Words.

Tūtī, a parrot.

qadr, a quantity.

qābī, a little.

Fārsī, Persian.

āmīkhteh bād, had learnt.

javāb, answer.

sūāl, question.

chīrā, why? why not? certainly.†

jāngal, forest.

pursīdeh, having asked.

parāndeh, bird.

bāzār, market.

burd, he carried off.

būrdeh, having carried off.

qaimat, { price, value.

qimat, {

tūmān, a *tōmān* (10 Krāns).

biyābān, desert.

bī, without, devoid of.

bī-fāhm, without understanding, foolish.

mī-arzi, art thou worth?

khūshnīd, pleased.

shud, he became.

mī-dānad, he knows.

ra bās, only. and no more, merely.

pashīmīn, regretful.

jīhat, cause, reason.

khandid, he laughed.

āzād kārđ, he set free.

Hāẓrat i Ādam, 'His Excellency Adam'.

Havvā, Eve.

Bād az ūn, after that.

qismat, a portion.

barādarāneh, brotherly, of a brother, a brother's.

mī-gūft, he used to say.

pūl i siyāh, a black coin, a copper.

mī-tavānand, they can. •

Āi, O!

bī-y-āmūzand, they may learn.

bī-āsāni, with ease, easily.

mī-dīhi, thou givest.

hārgiz ... na, never (*ne... jamais*).

dar bāreh-y-i, about, concerning.

† This is the meaning of the word when used alone in answer to a question.

shudeh, having become.
angāh, then, thereupon.
gamān būrd, he fancied.
kharīdam, I bought.
kharīd, he bought.
chūn, since, when.
harf mī-zanād, he speaks.
juz, except.
bi-khṛūbi, well.
lafz, a word.
alfāz (Ar. plur.), words.

ghulām, servant, slave.¹
māl, property.
darīlat, wealth: a state.
mā'ni, meaning.
khāmūsh, silent.
bāsh, be thou.
āgar bi-fahmand, if they understand, (if they get to know about.)
mī-rasad, it arrives.

Exercise 9.

قصه

شخصی طوطی داشت که قدری فارسی آموخته بود و در جواب
هر سؤال میگفت — چرا — روزی صاحبش آرا به بازار بُرد
و قیمتش را سی تومان گفت — شخصی دولتمند بی فهم از طوطی
پرسیده گفت — آیا توبه سی تومان می ارزی — گفت چرا — آن
دولتمند خوشنود شده طوطی را خرید و بخانه خود برد — اما
چون دید که طوطی نجز آن يك لفظ هیچ چیز دیگر نمیداند پشیمان
شده گفت — آیا من خربه بودم که ترا بسی تومان خریدم — در
جواب او گفت چرا — آن شخص خندید و او را آزاد کرد

Translation 10. — A Tale.

A beggar saw a king and said to him (that), 'O king, thou art very wealthy and hast houses and horses, (and) lands, (and) servants, and very much money; but I (*bāndeh*) who am thy brother (for Adam is our father and Eve is our mother) have nothing. Give me a brother's portion of thy wealth and property'. The king said to one of his servants, 'Give him a copper'. The beggar said, 'O king, what does this mean? Why dost thou not give me a brother's portion?' The king laughed and said to him (that), 'Be silent; for (*kīh*) if the other brothers understand, thou wilt not get even this (even this does not arrive to thee)'.

Now often applied to a telegraph messenger!

Conversation.

Answer.

Question.

این حکایت در بارهٔ پرنده ایست که
قدری فارسی آموخته بود
طوطی بود و هر کس میداند که طوطی‌ها
بآسانی میتوانند الفاظی چند
یاموزند.

طوطی بآن شخص دولتمند گفت --
چرا -- زیرا همین لفظ را بهر کس
میکفت و بس
خیر آن طوطی هرگز هیچ لفظ دیگر
نه می گفت

صاحبش آنرا بجا بُرد
گفت که قیمت این طوطی سی تومان

آن دولتمند پرسید که آیا تو بسی تومان
می ارزی

طوطی را از این جهت خرید که گمان
بُرد که این طوطی بخوبی حرف

میزند پس آنرا بخانهٔ خود بُرد
چون دید که طوطی هیچ حرف دیگر
جز آن يك حرف چرا و بس نمیداند
گفت آيا من خرنبودم که ترا بآن

قدر پول خریدم
طوطی آزاد شده پرید و به بیابان
و جنگل رفت

این حکایت در بارهٔ چه چیز است
آن چه قسم پرنده بود

طوطی چه چیز گفت

آيا هرگز هیچ چیز دیگر نگفت

صاحبش آنرا بجا بُرد
چه گفت

آن دولتمند چه چیز از طوطی پرسید

طوطی را چرا خرید و بجا بُرد

بعد از آن به طوطی چه گفت

پس طوطی چه شد

Sixth Lesson.

Relative and Interrogative Pronouns.

§ 56. The simple Relatives are *kih*, 'who', for persons (no plural), and *chih*, 'which', for things. The very same words are also used as Interrogatives, 'who?' 'what?' *But when they are Relatives they cannot be governed by the prepositions, by izafeh, or by the postposition -rā,* though when they are Interrogatives they may. (In the latter case the plural of *kih* is *khiyān*, 'who?') Hence

it is often necessary to supplement the feeble relative *kih* by the personal pronouns with the prepositions to express the English Relative when preceded by prepositions or when it is the object of a verb. The method in which this is done will be best understood from the following examples:

- | | |
|--|---|
| (a) 'The man <i>who</i> came hither was rich'. | (a) <i>Mārdi kih injā āmad dāulat-mānd būd.</i> |
| 'The woman <i>whom</i> you saw' (<i>lit.</i> ' <i>who</i> you saw <i>her</i> '). | (b) <i>Zānī kih ārā dīdīd (or, kih dīdīdash).</i> ¹ |
| 'The child <i>to whom</i> you gave the book' (<i>lit.</i> ' <i>that</i> to him'). | (c) <i>Bāchcheh-i kih kitāb-rā bi-vai dādid.</i> |
| (d) 'The person <i>whose</i> child they took' (<i>lit.</i> ' <i>that</i> his child'). | (d) <i>Shākhshī kih bāchcheh-ash-rā giriftand.</i> |
| (e) 'The people <i>whom</i> I saw were blind' (<i>lit.</i> ' <i>that</i> I saw them'). | (e) <i>Ashkhāsi kih ishān-rā dīdam kūr būdand.</i> |
| (f) 'The men <i>to whom</i> you gave the money were beggars' (<i>lit.</i> ' <i>that</i> to them'). | (f) <i>Mardhāi kih pūlashān (or kih pūl-rā bi-ishān) dādid gadā būdand.</i> |
| (g) 'The robbers, <i>from whose</i> hands (<i>lit.</i> ' <i>that</i> from their hand') he took the swords, fled'. | (g) <i>Rahzanāni kih shamshirhārā az dast i ishān girift gurīkhtand.</i> |

§ 57. *Chih* as a Relative is strengthened by the addition before it of the demonstrative *an*, 'that', when it is governed by a preposition: as,

'From what (that which) he said I understood'. *Az ānchih ā guft, fahmidam.*

Ānchih may be the object of a verb without being followed by *-ra*, but if *-rā*, is inserted the word *kih* ought to come after the *-ra*: as,

- | | |
|--------------------------------------|--|
| (a) <i>Ānchih shinīdīd rāst ast:</i> | (a) 'What (that which) you heard is true'. |
| or | |
| <i>Ānchih-rā kih shinīdīd, etc.</i> | |

(This latter sentence is hardly right: it would be more correct to say, *chizi kih (ān-rā) shinīdīd rāst ast.*)

- | | |
|--|---|
| (b) <i>Ānchih(-rā kih) gūftīd, shinīd.</i> | (b) 'He heard what (that which that) you said'. |
|--|---|

In a similar way *kih* as a Relative may be strengthened by the insertion of *ān* or *in* before it, and may

¹ Even good native scholars now use sentences like the following; — *Mārdi-rā kih āmrūz dīdīd tājir būd*, 'The man *whom* you saw to-day was a merchant', but this cannot be defended.

be used of things as well as of persons; as, in answer to the question, *Chih kitāb giḡftid*, 'What book did you say?', it may be replied, *Ānkih dar dast i nuikar būd*, 'That which was in the servant's hand'.

§ 58. 'Whoever', 'whosoever', 'everyone who', and their oblique cases, are similarly expressed by the use of such words as *hárkih*, *hárankih*, *hárkaskih*, *harkasi kih*, *hárkas*, *har shakhši kih*, *har kudām kih*: as,

Hárkih bi-rai kitābi dādi mamnūn i to gasht (or in ordinary language, *Hárkih bēsh yak kitāb dādi mamnūnat shud*) Everyone to whom thou gavest a book became (was) grateful to (of) thee'.

Asb i hárkas-rā kih dīdand az ū girīftand, 'whose soever horse they saw, they took it from him'.

'Whichever' is expressed by *har ān kih*, *har kudām kih*; as, 'Take whichever you please'; *Har kudām kih bi-khrahid bi-girid*.

Similarly *hárchih*, *harānchih*, *harānchih kih*, *har chizi kih*, are used to express, 'whatever', 'whatsoever', 'everything that', etc.

§ 59. *Interrogatives*. The simple Interrogative pronouns are *kih* (formerly, and still in vulgar speech, *kī*, whence the plural *kiyān*), 'who?', and *chih*, 'what?' When *-ra* is added to these words the final *h* is dropped; as *kirā*, *chirā* (كِرَاهِرَا). But as the latter word *chirā* means 'why?' ('why not?'), the compound *chih chiz*, (lit. 'what thing?' vulgarly *chih chi*) is used instead (often without *-ra*) as the interrogative.

Examples.

- | | |
|--------------------------------|--|
| (a) 'Whose book is that?' | (a) <i>Ān kitābi kist</i> (= <i>kih ast</i>),
or <i>ān kitāb mā i kist?</i> ¹ |
| (b) 'Whom did you see?' | (b) <i>Kirā didid?</i> |
| (c) 'To whom did you give it?' | (c) <i>Bih kih dādid(ash)?</i> |
| (d) 'Who are they?' | (d) <i>Īshān kiyān and?</i> |

§ 60. The Persian method of expressing the interrogative adjectives 'which?' 'any?' 'how much?', 'how

¹ But when *kih* or *chih* are *relatives* and in composition with *ān*, *in* etc., the *h* is retained before *-ra*. With *hárkih* the final *h* falls out when *-rā* follows.

many?" and the interrogative adverbs, 'when?' 'where?', 'why?', 'how?' will be understood from the examples following:

- | | |
|---|---|
| (a) 'Which house did you see?' | (a) <i>Kudām</i> khāneh-rā dīdid? |
| (b) 'Has any one of them done that?' | (b) <i>Āyā hich kudām i ishān</i> (or <i>hich kudāmashān</i>) ānrā kār-deh ast? |
| (c) 'How much did you give for that? (<i>lit.</i> for how much did you buy that?)' | (c) <i>Ānrā bi-chānd</i> kharīdid? (here the <i>bi</i> is generally omitted in conversation). |
| (d) 'How many people were present?' | (d) <i>Chānd</i> nafar ḥāẓir būdand? |
| (e) 'When do you go?' | (e) <i>Shumā kāi mī-ravid?</i> |
| (f) 'Where did you go?' | (f) <i>Kūjā</i> raftid? |
| (g) 'Where is that hammer?' | (g) <i>Ān chākush kē?</i> |
| (h) 'Why are you weeping?' | (h) <i>Chūrā</i> giryeh mī-kunid? |
| (i) 'How do you do that?' | (i) <i>Ānrā (bi-) chih taur mī-kunid?</i> |

Note that *chand*, besides its interrogative meaning, has also the signification of *some*; as *tīni chānd*, 'some persons', — in more modern style *ashkhuṣi chand* or *chand nafar*.

Words.

- | | |
|--|--|
| <i>Parirūz</i> , day before yesterday. | <i>firistād</i> , he sent. |
| <i>dīrūz</i> , yesterday. | <i>dīdeh</i> , having seen. |
| <i>āmruz</i> , to-day. | <i>mabādu</i> , lest. |
| <i>fārdā</i> , to-morrow. | <i>rasīd</i> , it arrived, befell. |
| <i>pas-fārdā</i> , the day after to-morrow. | <i>janāb i 'ālī</i> , (the lofty doorstep, =) your Honour. |
| <i>subh</i> , morning. | <i>bī-rasad</i> , it may (might, should) arrive, befall. |
| <i>kalāgh</i> , a crow. | <i>filfaur</i> , at once, instantly. |
| <i>bī-bīni</i> , thou mayest see. | <i>baqqāl</i> , fruiterer, greengrocer. |
| <i>khābar</i> , news, information. | <i>dukkān</i> , shop. |
| <i>khābar dāh</i> , inform thou. | <i>dukkāndār</i> , shopkeeper. |
| <i>khābar kūnad</i> he might (may, should) inform. | <i>zaḥmat</i> , trouble. |
| <i>tā</i> , in order that. | <i>bī-kharad</i> , he may (might) buy. |
| <i>bī-bīnam</i> , I may see. | <i>zūd</i> , soon, quickly. |
| <i>fāl</i> , omen. | (<i>bar</i>) <i>rāh andākht</i> , he (cast him on the road, =) let him go his way. |
| <i>bī-yābam</i> , I may get. | <i>ātīb kard</i> , he reproached, found fault with. |
| <i>yāftid</i> , you got. | <i>fuḥsh</i> , abuse. |
| <i>tamām</i> , the whole. | <i>siyāsat</i> , government, punishment. |
| <i>nikanjām</i> , lucky. | |
| <i>khābhad shud</i> , shall become. | |
| <i>dīhad</i> , he may give. | |
| <i>parvāz kārdeh</i> , having flown. | |

parideh būd, he had flown.
rāfteh būd, had gone away.
angūstāsh { (his times became
talkh shud { bitter, i. e.) he was
 displeased.
sakht, hard, severe.
davīd, he ran.
āmādeh, having come.
bar āmadeh būd, had come up.
dar ān bāin, mean-while.
āqā, master.
khashmnāk {
khashmgin { angry.
tanbīh, warning, punishment.
shūdeh būd, it had become.
gardīdeh, having become.
dūst, friend.
ta'āruf, present, gift.
khudā nā-kunad, (May God not
 do it =) God forbid.
mī-kunīd, you do, make.
nāzd ī, near to.

āvird, he brought.
āvārdand, they brought.
hīn, time.
kārdeh ī, thou hast done.
zād, he struck.
kafsh, a shoe.
zādi, thou struckest.
shikāyat, complaint.
namīd, he shewed, made.
pīsh ī, before.
qāzi, judge.
talabīdeh, having summoned.
javāb dād, he replied.
kār, deed, work, action.
bad, evil, bad: badly.
faqir, poor, a poor man.
qirān, a krān (Persian coin).
bīrau, go, away with thee!
jīb, pocket.
insāf, justice.
bidī, to him.
bar dārid, take up, keep.

Exercise 11.

قصه

شخصی به نوکر خود گفت — فردا صبح اگر دوکلاغ دریک
 جا نشسته به بینی مرا خبرده تا آمده آنها را به بنیم و فال خوب بیایم
 پس کار من در تمام روز نیک انجام خواهد شد — نوکرش (در)
 صبح دوکلاغ دریک جا نشسته دید و دوید تا آقای خود را خبر کند
 — چون آفایش آمدیکی از آنها پرواز کرده رفته بود — اوقات
 انشخص تلخ شد و بر نوکر خود خشمناک گردیده او را تنبیه سخت
 کرد زیرا فالش بدبرآمده بود — در آن بین دوست آن آقا برای
 او تعارفی فرستاد — چون نوکر آنرا دید گفت — ای آقای من
 شما یک کلاغ دیدید تعارف یافتید خدا نکند که دوکلاغ باهم به
 بنیم که مبادا آنچه بمن رسید بجنابعالی نیز برسد

Translation 12. — A Tale.

A religious-mendicant went into a fruiterer's shop,
 and because (*azūn jihat kih*) the fruiterer did not quickly
 attend to him (*ūrā rāh nā-y-andākht*), he found fault

with him. The fruiterer too abused the mendicant, and the latter (*n*) became angry (having become angry) and struck the fruiterer on the head with his shoe (struck a shoe on the fruiterer's head). The fruiterer lodged (*namūd*) a complaint against (*az*) him before the judge. The judge summoned the mendicant and (having summoned . . .) asked (from) him (that), 'Why didst thou strike this shopkeeper?' He replied, 'Because he gave me abuse!' The judge said to him, 'Thou hast done a very evil deed; but since thou art a poor man I shall (do) not punish thee severely: give half a (a half) *krān* to this shopkeeper and go away'. Thereupon the mendicant took (brought) a *krān* out of his pocket and, having given it to the judge, struck him also on the head with his shoe and said, 'If such is justice, do thou keep (take up) half the *krān* and give half the *krān* to him'.

Conversation.

جواب

سؤال

اولاً دو کلاغ در یک جا نشسته دید اما
چون آفایش رسید یکی از آنها
بریده بُود

فال خیلی بد بُود
آقا التبت کمان بُرد که این فال بد است
اما خوب بُود بجهت آنکه در همان
حین تعارفی برای او آوردند

درویشی بدکانِ وی رفت
برای اینکه چیزی بخُرد
زیرا که او را زود راه نینداخت
بقال بنزد قاضی رفت و از آن درویش
شکایت کرد
درویش کمان بُرد که قاضی بخونی
انصاف نکرد

بلی او را تنبیه کرد اما بقال را تنبیه نکرد
گفت که تو بخونی انصاف نکردی
— و با کفش او را زد

در آن حکایت آقا و کلاغ آن نوکر
چه چیز دید

آیا آن فال خوب بُود یا بد
برای نوکر بد بود زیرا صاحبش او را
بسختی زد اما آیا برای آفایش خوب
نُبود که یک کلاغ دیده بُود

کیست که بدکانِ بقال رفت
برای چه کار رفت
درویش از چه جهت بقال را عتاب کرد
آن دکان دار بعد از آن چه کرد

آیا قاضی بخونی انصاف کرد یا نکرد
چرا آیا قاضی درویش را تنبیه نکرد
پس درویش بقاضی چه گفت

Seventh Lesson.

The Reflexive Pronoun.

§ 61. The Reflexive Pronoun *khvud* or *khvish*, 'self' (which is of the same origin as the Latin *se*, *suis*¹) is used very much as the similar pronoun in Latin. The great difference is that, while *se* and *suis* belong to the *third* person singular and plural and to no other, the Persian Reflexive Pronoun is used of *all three persons and of both numbers*. *Khvud* may be (a) the subject of the verb, — in which case its use is easily understood: it may be either (b) the direct or (c) the indirect object of the verb; or again it may (d) be governed by the prepositions (including *izā/ch*) and the post-position *-rā*: it may also (e) be used as a noun and have the separate pronouns with *izā/ch* or the pronominal affixes of either number and of any of the three persons attached to it. The use of this pronoun is rigorously observed in Persian, but it presents no difficulty if the following rules be observed. (We deal first with *khvud* alone and then with *khvish* separately.)

§ 62. When *khvud* is the subject of the sentence, it is used almost like the English *self*, and like that word is generally united with a personal or possessive pronoun: as,

1. *Khvud* (or *man khvud*, now more usually *man khvudam*, *khvud i man* or *khvudam*) *bi-shāhr mi-ravam*, 'I myself am going to the city'.

2. *Khvud* (to *khvud*, now *tō khvudat*, *khvud i to*, or *khvudat*) *ānrā دید*, 'Thou thyself didst see him'.

3. *Khvud* (*ū khvud*, now *ū khvudash*. *khvud i ū*, *khvudash*) *ānrā guft*, 'He himself said that'.

Similarly are used: — *khvud* (*ma khvud*, now *ma khvudamān*, *khvud i mā*, or *khvudamān*): *khvud* (*shumā*

¹ *Khvud* is from *khvu* (found as late as the *Maṣṣnā* of Maulānā-yi Rūmī) + *ta* (cf. Skt. — *tas* termination* — *from*): *khvish* from the same root + *ash*, affix of 3rd sing. — *his*. [Pahlavi **khūt* and *khvēsh*]. *Khvu* is Avestic *hvā* (Akhaemenian *uvā*), Skt. *sva*, Lat. *se*, *suis*: Gk. *σφέ*, *ἐ*: Russ. *svoy*, etc. In Russian and in the Greek of the Hellenic period (cf. *ἐαυτοῦς*, Luke XVII., 14 for *ἐμας αὐτοῦς*) the reflexive pronoun, as in Persian, refers to both numbers and to all three persons.

khvud, now *shumā khvūdatān*, *khvud i shumā*, or *khvūda-tān*): *khvud* (*ishān khvud*, now *khvūdashān*, *ishān khvūdashān*, or *khvud i ishān*). Only in vulgar speech does the *khvud* take the plural termination *-hā* (the *h* in this termination is frequently omitted by the uneducated), and *khvudhāmān* (*khvūdāmān*), *khvudhūtān* (*khvūdātūn*), *khvudhāshān* (*khvūdāshūn*) are then used.

§ 63. When *khvud* is (a) the direct or (b) the indirect object of a verb, or (c) is governed by a preposition (including *izāfch*) or *-rā*¹, it refers to the same person or thing that is the subject of the sentence (as is evident from its meaning *self*): e. g.,

- | | |
|--|---|
| (a) <i>Man khvūdrā sārzanish kār-dam.</i> | (a) 'I reproached myself'. |
| <i>Tō kitāb i khvūdrā bi-vai dād.</i> | 'Thou gavest thy (own) book to him'. |
| <i>Mā bi-khāneh-y-i khvūd miravīm.</i> | 'We are going to our (own) house'. |
| (<i>Āyā</i>) <i>shumā āsb i khvūd-rā giriftid?</i> | 'Did you take your (own) horse?' |
| <i>Ishān dar dil i khvud gamān nā-burdand.</i> | 'They did not imagine (fancy) in their hearts (heart)'. |
| (b) <i>Shumā khvūdrā (or bi-khvūd) khaīlī zāhmat dādeh id.</i> | (b) 'You have given yourself a great deal of trouble'. |
| (c) <i>Ī dar bāreh-y-i khvud guft.</i> | (c) 'He (she) spoke about himself (herself)'. |

§ 64. Foreigners often make mistakes in the use of *khvud* through failing to remember that, whenever in English one can use the word *self* or *own* along with a Personal pronoun without materially altering the meaning of the sentence, then *khvud* (alone or followed by a possessive pronoun separable or inseparable) must be used in Persian instead of the simple personal pronoun (generally in such cases a possessive). E. g., in the sentence, 'I left my book on the table', the meaning is not materially altered by saying 'I left my own book on the table': therefore in Persian, instead of saying *Man kitāb i mārū (bar) rū-y-i miz va guzārdam*, which is **utterly wrong**, one should say *man kitāb i khvūd-rū (bar) rū-y-i miz vā guzārdam*.

¹) When governed by *-rā* it must be the direct or indirect object of a verb, as will be readily seen.

In the modern spoken language instead of *khyud* alone the compound forms *khyúdam*, *khyúdat*, *khyúdash*, *khyúdamān*, *khyúdatan*, *khyúdashan*, or *khyúd i man*, etc. are generally used. This is not approved of in writing except when necessary to avoid ambiguity (cf. § 45).

In the modern language in both speaking and writing the *pronominal affixes* may often be used instead of *khyud* in a possessive sense, though the separable pronouns may not. Thus the sentence given above, *Mān kitāb i khyúdra (bar) rā-y-i miz va guzārdam*, might equally well be put thus, *Man kitāb^{amra}*, etc. So again, *Shumā khāneh-y-i khyúdra farúkhtid*, 'you sold your house', might be *Shumā khāneh-atunra farúkhtid*. In the third person singular and plural this use of the pronominal affixes *-ash* and *ashan* is open to the same ambiguity that is found in English: as, *kitābasha gum kard*, 'he lost his book'. Here it is not clear whether it was his own or some other person's book that he lost.

§ 65. *Khyish* may be used instead of *khyud* whenever the latter is not the subject of a sentence: but *khyish* cannot take the pronominal affixes or the personal pronouns preceded by *izāfeh* when it is used in this sense.¹⁾ When *khyud* is governed by *-ra* or any preposition except the *izāfeh*, the strengthened form *khyishtan* may be substituted for it, but it takes no appended pronoun and is rarely used except with *-ra*. In fact the main use of *khyishtan* and *khyish* is to avoid the repetition of *khyud*. Examples:

Man khyishtanra sárzanish kárdam: To kitāb i khyishra bi-vai dādi: Ma bi-khāneh-y-i khyish mī-ravim: (Āya) shumā asb i khyishrā giriftid? Īshān dar dīl i khyish gamān nā-burdand: Shumā khyishtanra khāli zahmat dīdeh id: Ū dar bāreh-y-i khyish guft. (For translation vide § 63.)

§ 66. The use of *khyúdash*, *khyúdashān*, is very noteworthy and very convenient in such a sentence as, *Shumā Hāsan-rā savār i asb i khyúdashrā, دیدید*, 'You saw Hasan mounted on his own horse'. If the affix *-ash*

¹⁾ When *khyish* is followed by a possessive pronoun it has the meaning of 'a relative'; as *man khvishashrā دیدم*, 'I saw his relative'.

were not used, the meaning would probably be 'mounted on *your* horse' (§ 63). But the phrase is really a contraction for, *Shumā Hāsan-rā dīdīd kih savār i isb i khayūd būd*.

Words.

- Bakhil*, a miser.
mī-bāsham, I am.
mī-bāshad, he, it is.
bāyad bāshad, it must be.
iltifāt farmūdeh, (having commanded attention, notice, =) kindly, please.
shab, night.
āmsheb, to-night.
'āriyeh { as a loan.
'āriyatan {
bī-ravam, I may go.
bī-rāft, he went.
rāfteh būd, he had gone away.
naqd, cash, ready money.
mī-dānam, I know.
kih . . . ānjā, where.
panhān, hidden.
bī-kunam, I may make.
bī-khuyāshi, with pleasure.
makhfi, hidden, secretly.
uftādeh ast, has fallen (out)
dandān, a tooth.
bayān, explanation.
avānūd, children (*Ar. pl.*)
khayāhand mard, they shall die.
pish i rū, before the face.
āgāh (az), aware (of).
ashkhhās (*Ar. pl. of shakhs*) persons.
farzānd, child.
rafiq, comrade.
sipūrd, he handed over.
bī-sipārid, hand over.
az āqab i, behind.
shitāfteh, having hastened.
guzāsteh būd, he had placed.
mī-guzārd, he was placing.
nāhūd, he put.
bī-dīd, he saw.
duzdīd, he stole.
duzdīdeh, having stolen.
bāz, back, again.
bī-būrd, he carried off.
avānūd, he thought out.
bī-nāzar avārdesh, having (brought to sight. =) devised.
vasideh ast, has arrived.
dast, hand.
mī-khuyāham, I wish.
dāfn kūnam, I may bury.
mamnūn i, grateful to.
zindān, prison.
afkānd, he cast.
'umr, life.
khayāhad būd, shall be.
darāz, long.
khayāhid zist, you shall live.
farmūd, he commanded.
mulūzim, attendant.
bishtar, more.
aqrabā (*Ar. pl. of qarīb*) relatives
khayān, treacherous.
khayānat, treachery.
hamchinūn, thus.
qabl az, before.
umūd, hope.
tahsil, attainment.
mā bāqi, the remainder.
maẓkūr, mentioned.
bar gardānīd, he returned (*trans*)
tadbīr, plan.
khayushdīl, delighted.
gardīd, he became.
bā'd az, after.
bar hāzar, on (his) guard.
bī nihāyat, { extremely.
bī-nihāyat, {
mu'ābbir, interpreter of dreams.
ta'bīr, interpretation of a dream.
tālab kārdesh, having summoned.
khayāb, sleep, dream.
dānishmānd, wise, sage.
in'ām, a gift.
durūst, right, correct.
tafāvut, difference.
tā, so that.
rīkhdeh būd, had (been) poured out.

yāft, he found.

mūtaḥṣiṭ, attentive, comprehending.

hileh, a trick.

rahā namīd, he let go.

ghaṣabnāk, angry.

bad-shukīn, ill-omened.

hikāyat, a story, narrative.

Exercise 13.

قصه

بخیلی بدوستِ خود گفتم — هزار تومان نزدبنده مییاشد
 'لطفات فرموده امشب الاغ خویشرا بمن عاریه بدهید تا بران سوار
 شده از شهر بیرون بروم و آن تقدرا در جائیکه میدانم پنهان بکنم
 — دوستش بخوشی الاغ خودرا بر فیکش سپرد اما مخفی از عقب
 وی شتافته آنجائیرا که بخیل پول خویشرا در آنجا نهاد بدید و چون
 بخیل رفته بود تمام پولرا بیرون آورد و بمبرد — روز دیگر آن
 بخیل در آنجا رفته پول خودرا نیافت ملتفت شد که آن بایدکار
 دوستش باشد — پس حیلۀ بنظر آورده نزد دوستِ خویش رفت و
 گفتم — ای دوست من امروز نیز پول زیادی بدستم رسیده است
 میخواهم آنرا در همانجا دفن کنم لهذا اگر فردا در وقت شب الاغ
 خود تا مرا بآردیگر بمن بسپارید خیلی ممنون شمامیباشم — دوست
 خائیش همچنان کرد اما قبل از آن به امید تحصیل مابقی پول بخیل
 آنچهره را که از پیش دزدیده بود بجای خود برگردانید — چون
 بخیل بآنجا رسید نقد خودرا یافت و از تدبیر خویش بی نهایت
 خوشدل گردید و بعد از آن از خیانت اینگونه اشخاص بر حذر بود

Translation 14.

A certain king saw in a dream that all his teeth had (has) fallen (out). Having summoned an interpreter of dreams he asked (from) him what the explanation of the dream might be (is). He said, 'O king, this dream is very ill-omened, because its explanation is this, that all (thy) children and thy relatives shall die before thine eyes, (face)'. The king became angry and (having become angry) threw that man into prison. Having then called another interpreter of dreams he

enquired of (from) him the explanation of that dream. He said, 'O king, this is a very good omen, for its meaning is (this) that your life shall be very long, and that you shall live longer (more) than all (your) children and relatives'. The king laughed and commanded (to) his attendants to give (that, 'You give') a gift to this wise-man: and having rebuked that other he let (him) go.

Conversation.

جواب

سؤال

بخیلی بود که نقد خویشرا در زمین
پنهان کرد

که بود که نقد خودرا پنهان کرد

خیر ایدوست من به هیچکس خبر نداد

آیا بکسی دیگر خبر داد که آنرا کجا
گذاشته بود

بلی کس دیگر آگاه شد زیرا از عقب

پس آیا هیچ شخص دیگر از آن کار
آگاه نشد

بخیل رفته آنجا که در آنجا
پول خودرا میگذارد بدید

بخیل بر چه چیز سوار شد

الّا رفیق خویشرا عاریه گرفته سوار
آن شد

(آیا) دوست وی خائن بود یا نه

بلی خیانت کرده پول ویرا دزدید
حیله اندیشید که در آن قصه
مذکور شد

بخیل بجه طور نقد خودرا باز یافت

بعد از آن اواز خیانت دوستان خائس
خود برحذر بود

بعد از آن چه شد

فالبرد این بود که تمام دندانهایش
رینخته بود

در قصه پادشاهی که خواب دید چه
فالبرد مذکور است

یک نفر گفت که بد است دیگری گفت
که خوب است

(آیا) آن فال بد بود یا خیر

در تعبیر هر دو شخص هیچ تفاوتی
نبود اما یکی از ایشان دانشمند
تر از آن دیگر بود

(آیا) تعبیر کدام شخص درست بود

علازمان خود فرمود تا ویرا انعامی
دادند

پادشاه بآن شخص دانشمند چه چیز
داد

اورا عتاب نموده رها کرد

و بآن معتبر دیگر چه کرد

Eighth Lesson.

Prepositions, simple and compound:

Conjunctions, Interjections.

§ 67. The simple Prepositions now in use in Persian are very few, the only ones of Persian origin now used being:

az, from, out of: than (with comparatives).

bi, *ba* (when united with the following word: when separate, *bih*, *lah*), to, for, at; in, with (means).

ba, with, along with (now used of *manner* and instrument).

bar, on, upon.

bi, devoid of, without (*sine*).

dar, in. into, at: on (of time).

-i, of (the *iẓáfeh*, which in many instances is now a simple preposition).

ta, up to, as far as.

Of Arabic origin and less commonly used are:

ilā', up to, to (e. g. of verses: *az āych-y-i shishum ilā' āych-y-i hifdahum*, 'from the sixth to the seventeenth verse').

hātta', as far as (often used with *in kih*, as *hātta' in kih ū ghazabnāk shud*, 'to such an extent that he grew angry').

fi, = *per* as used in English (as, *shūkār, hijleh marfi hasht qarān*: 'sugar, eighteen maunds at eight kran per maund').

bila, without (as, *bilú shakk*, 'without doubt').

§ 68. The older form of *bi* is *ba*, which is still used in *Shināz* and in some other places. When followed by *ū*, *an*, *in*, *ishān*, a still older form of the words *man* be used, *bad-* or *bid-*, after which the initial *alif* of the above four words is omitted: as *bidū* (بدو), *bidān* (بدان), *bidīn* (بدین), *bidishān* (بدیشان). This form of the preposition is rather more used in writing than in conversation.

§ 69. In modern conversation *dar* is seldom heard, *tū* (more properly *tū-y-i*) being often used instead, as *tū sandūq*, 'in the box' (vide § 77). *Bar* is rarely used alone, (*bar*) *rū-y-i* generally taking its place: even in

writing it has a tendency to be used almost interchangeable with *bi*, except after verbs of giving. *Tā bi* is now more frequently used than *tā* alone, and *bi juz* is sometimes said for *juz*.

The Compound Prepositions in conversation and even in writing are now supplanting the simple ones. The simple Prepositions are, however, often omitted in conversation and sometimes even in writing when the sense is clear enough without them; as, *Ū ráfteh ast (bi-) shahr*, 'he has gone to the city': *Bí-dih man* for *bí-dih bi-mán*, 'give to me'. *Shamshīr (dar) dāst i suvār būd*, 'the sword was in the horseman's hand'. When in composition with other words and thus forming part of a compound Preposition, the simple prepositions are also frequently omitted both in speaking and in writing: as, *Nardubān (bar) sār i divār būd*, 'the ladder was on the top of the wall'; *bāchcheh (dar) bāghal i pīdarash ast*, 'the child is in its father's arms (embrace)'; *Ū kūja'st? (Dar) khāneh-y-i baitār ast*. 'Where is he? He is at the veterinary surgeon's (house); *Ān shakhs (bar) dāman i kūh uftād*, 'that person fell at the foot of the mountain'; *Ān sandūq (dar) pā-y-i darāklit ast*, 'that box is at the foot of the tree'; *A'sb i man (dar) pa'in i divār yāft shud*, 'my horse was found under the wall'; *Ān shāhr (bar) lāb i daryā vūqi ast*, 'that city is situated on the shore (lip) of the sea'. In these examples and in those given below the words in brackets may be omitted without changing the meaning.

§ 70. The Compound Prepositions are generally composed of a noun preceded by a simple preposition expressed or understood. For this reason they all require an *izāfeh* after them, except in the few instances in which *az* or *bi* takes its place. Most of the compound prepositions in actual use are given in the subjoined list. They are shewn in actual connexion with other words in order to make their meaning and use clearer and more easily understood.

Birūn az shahr, out of the city.

Birūn i shahr, outside the city.

(dar) *andarūn i khāneh*, } within, inside the house.
dākhil i khāneh,

(dar) *bain i rūh*, on (amid) the way.

dar asnū-y-i an kar, during that work.

(bar) *sār i ruh*, on the road, by the roadside.

(bar) *bālā-y-i sar i vai*, above his head.

bidīm i dūstam, without my friend.

bi istiṣnā-y-i īshūn, with the exception of them.

(az) *āqab i vai uftādand*, they followed (fell) after him.

az ruh i Abūshāhr, via Bushire.

az rū-y-i } *javānmārdi*, from, by way of, generosity.
az ruh-i }

dunbāl i ū, behind him (*vulgar*).

nazdik i, nazdik bi- } *shahr*, near (to) the city.

qarib i, qarib bi-

az qarār i ānchih maktūb ast, according to what is

written.

bi- hadd i imkān, as far as possible.

(dar) *paī-y-i (پای) vai*, after (in search for) him.

(bi-) *ghair i ū*, except him.

ghair az ān, besides that, other than that.

paīn i kūh nishāst, he sat at the foot of the mountain.

(bi-) (dar) *zēr i darākht*, beneath the tree.

pas az ān
ba'd az ān } after that, afterwards.
ba'd i ān
az ān bi-bā'd }

pas i pārdeh } behind the curtain.
 (dar) *āqab i pārdeh* }

(dar) *nisht i divār*, behind the wall.

(bar) *nisht i bīm*, on the roof.

nisht i sār i naukar āmad, he came up behind the servant.

qābl az ān vaqt, before that time.

pīsh i ḥakīm āmad, he came to the doctor.

pīsh i qāzi istād, he stood before the judge.

pīsh i rū-y-i vai, in front of him (before his face).

pahlū-y-i barādarām nishāst, he sat beside my brother.

rū bi rū-y-i pādshāh, face to face with, in front of, the king.

(dar) *muqābil i māsjid*, in front of the mosque.

dar muqābīleh-y-i Qur'ān, in comparison with the Qur'ān.

(bar) *rū-y-i miz*, on the table.

nāzd i vai, near him: in his opinion.

(bi-) *nāzd i vai raft*, he went to him.

az nāzd i hākīm, from the governor.

az jūnib i Khudā, from God.

az huṣūr i padshāh, from the king's presence.

īnra lū-y-i ān kitāb bi-guzar, put this inside that book (spoken style).

(bi-) *zidd i*

(bi-) *khilāf i* } *an hukm*, contrary to that command.

(bar) *khilāf i*

muwāfiq i

(bar) *rifq i*

mutābiq i

(bar) *hāsh i*

} *an qaul*, according to that statement.

dar bāb i imān, in reference to belief, in the matter of faith.

dar bāreh-y-i an mātlab, in reference to, concerning that matter.

(bar) *sar i ū rīkhtand*, they fell upon (attacked) him.

(bar) *sār i sūfreh*, on the table (cloth).

balū-y-i sār i ū istādand, they stood close beside him.

(dar) *miyān i tāifeh*, among the people.

miyāneh-y-i an dū nāfar shulh shud, peace was made between those two persons.

bi-jā-y-i ū

(bi-) *āvaḥ i ū*

} in place of, instead of him.

(bi-) *sāmt i*

(bi-) *tāraf i*

(bi-) *sū-y-i*

} *Bādshāh*, towards Baku.

tāraf i shām, towards evening.

(bar) *an dāst i rūdkhāneh*, on that side of the river.

(bi-) *ān sū-y-i (tāraf) rūdkhāneh*, across the river.

hamrah i ishān,

bi-hamrah-y-i ishān, } along with them.

jilāi i man bi-rau, go in front of me.

dāir i ūra giriftand, they surrounded him.

dnir i sháhr, } around the city.
girdāgird i sháhr, }

(*dar*) *atrāf i dīh,* in the outskirts of, all around.
 the village.

bi-khūtir i Khudā, for (God's) sake.

(*az*) *barāyi man,* for me.

bi-jihat i *ā,* by reason of him.
bi-sābab i

bi-vasīteh-y-i } *Injīl,* by means of, through the
bi-vāsīteh-y-i } Gospel.

mahz i shujā'at i mubārīz, simply through the champion's courage.

sivā-y-i ā, except him, besides him.

az bāhr i vai, because of, for the sake of him.

dar rāh i ma kūshteh shūd, he was slain for us.
 instead of us.

(*bi*)-*khidmat i vazīr,* to the minister.

bi-khidmat i shumū mī-rasam, I (shall) come to you.

barābar i an khāneh, facing, opposite to, that house.

banū bar īn hujjat, according to (based upon) that argument.

mūlk-ra bi-tāht i tašarruf i khūd avārd, he brought the country under his own sway.

bā vujūd i hadāsat i sinn, in spite of tenderness of age.

az bīrakat i 'ilm, by benefit of (taking advantage of) learning.

§ 71. *Conjunctions.* The Conjunctions in Persian require but little explanation. The most important are:

va, and.

yā, or.

yā...yā, either... or.

va yā, or even.

chāh...chāh

khāh...va khāh } whether...or.

bālkīh } nay but, nay rather,

 } nay on the contrary

 } (Germ. *sondern*, Gr. *ἀλλά*)

(*va*) *āmmā* }

(*va*) *līkin* but, yet, (Germ.

(*va*) *lūkin* aber), however.

vāli }

chūn, since, when.

vāgar (*va āgar*), and if.

vāgarnāh (*va āgarnāh*), other-
 wise, and if not.

māgar, but, perhaps.

az bās kīh, since.

zīrā (*kīh*), } for, because.

zāmnā kīh }

na...va na, neither...nor.

bā īnkīh

bā vujūd i ān kīh } although,

ma' ānkīh } notwith-

āgarchīh } standing
 that.

ham . . . *ham*, both . . . and.

niz, also.

ágar

hargāh

hargāh kih

} if, since.

ham, even, also.

hārchand kih, however much.

pas, then, accordingly.

hālānkih, whereas, since.

§ 72. *Interjections.* The principal are: — *Īnak*, lo!
ai, Oh; *vāy*, woe! *āh*, ah; *afsūs*, alas! *haif*, alas! (*haif*
ast kih, 'it is a pity that' . . .); *bah bah*! 'bravo, well done!'

Words.

Naqqāsh, a painter.

yak digar, one another.

gūftand, they said.

tasvīr, a picture.

bī-kashīm, let us draw.

bī-kashād, he may (might) draw.

mī-kashād, he draws.

kashīd, he drew.

kashīdeh, having drawn.

kashīdam, I drew.

kashīdi, thou drewest.

bī-binim, let us see.

bī-binand, they may (might) see.

khūsheh, cluster, bunch.

angūr, grape.

dar, a door, gate.

darh, large gate, gateway.

avīkht, he hung.

minqār, beak.

mī-zādand, they were striking.

gamūn mibūrand, they were

fancying.

mīceh, fruit.

mardumān, people.

posandidand, they approved of.

pursidand, they asked.

pārdeh, a curtain.

pish, forward.

pas, back, backward.

ámādeh, having come.

darāz, long.

darāz kārđ, he stretched out.

ma'lūm, known.

dar pāy-i, in search for.

dīdeh, having seen.

‘azīz, respected, dear.

kāmil, perfect.

farifteh shūd, he was deceived.

farifteh shūdand, they were de-
 ceived.

chandi, a little (time).

gurīkht, he fled.

gurīkhti, thou fleddest.

gurīkhtehi, thou hast fled.

dāman, hem of a garment.

zādeh, having struck.

bālkīh, but, on the contrary.

hālā, now.

yāftam, I found.

sazā, punishment.

mī-dāham, I (shall) give.

ākhīrū lām, finally.

hākīm, governor.

har dō, both.

khaystānd, they asked-for.

daricheh, window.

vā dāsteh, having stationed.

amr farmūd, he commanded.

bīrūn kūnand, they should put
 out.

hīlat, state, condition.

hūkm kārdeh, having ordered.

shamshīr, sword.

gārdan, neck.

bī-zan, strike thou.

sūkhan, a word.

tarsīd, he feared.

fi'lfaūr, at once.

āslā, at all (*with neg*).

hāarakat, movement.

fahmīd, he understood.

tāziyīneh, scourge, bastinado.

tā, in order that.

mūmkin, possible.

sāzad, he may make.

mī-būd, it would be, was.

naqsh, a picture.

igvār kārđ, he confessed.

fāqat, only, merely.

rihāi, escape, deliverance.

gāl khvurd (he ate deceit), he
 was deceived.

Exercise 15.

فصله

* دو نقاش بیکدیگر گفتند که ما هر دو تصویر بکشیم به بنیم که کدام یک از ما بهتر میکشد نقاش اول خوشه انگور کشید و ارا بر بالای درب باغ خود آویخت و پرنده ها آمده بر آن منقار میزدند زیرا گمان می بردند که فی الواقع میوه است — مردمان آن تصویر را بسیار پسندیدند و با آن نقاش بخانه نقاش دیگر رفتند و از او پرسیدند که تصویر تو کجاست — گفت عقب آن پرده است — نقاش اول پیش آمده دست خویش را دراز کرد تا پرده را پس بکشد آنگاه معلوم شد که آن پرده همان تصویر است که در پی آن بود — ایضا دیده آن شخص بصاحب خانه گفت — ای دوست عزیز تو از من کامل تری زیرا که بنده چنان تصویر کشیدم که پرنده ها فریفته شدند و تو چنان تصویر کشیدی که نقاش فریفته شد

Translation 16. — A Tale.

A slave fled from his master. After a short time his master, having gone to another city and having found (seen) that slave there, seized him and said, 'Thou art my slave, why didst thou run away from me?' The slave, having laid hold of (having struck hand upon) his garment (hem of his garment), said in answer to him (in answer of him). 'No!; on the contrary, thou art my slave, and having stolen much money from me thou hast run away: now that I (have) found thee, I (shall) give punishment'. Finally they both went to the governor and (having gone they) asked for justice. The governor of the city, having stationed both (of them) near a window, ordered that both should put their heads (head) out at one time. When they were in that position (state), the governor said to one of his attendants, 'Draw thy sword and (having drawn) behead (strike the neck off) that slave'. When the slave heard this speech (word), he at once drew his head back, but his master did not make any

movement at all. The governor understood which was the slave and which the master (that which is...): therefore he bastinadoed the former (*caira*) and delivered him to his master.

Conversation.

سؤال

هر دو نفر تصویر کشیدند اما یکی بهتر از دیگری بود	کدام یکی از آن دو نقاش تصویر کشید
ایشان آنجا نقش خوشه از کوردیده آنرا خیلی پسندیدند	مردمان چه چیز را بر دریاغ نقاش اول دیدند
نزدوی رفتند تا به بینند که او چه قیم تصویر کشیده است	در پی چه چیز پیش نقاش دیگر رفتند
خود نقاش اول آنرا اقرار کرد چون گفت که تو مرا که نقاش هستم فریفتی اما من فقط پرنده هارا فریستم	بچه طور معلوم شد که نقاش دوم از نقاش اول کاملتر است
بلی اورادر فلان شهر یافته گرفت زیرا گمان برد که باو بر دیار مکی است که خوشتر را آزاد سازد	(آیا) آقا غلام خود را یافت آن غلام چرا باو بر دیار نگریخت
بلی کو له خود را خورد و رهائی نیافت	آیا خود را نفریفت

Ninth Lesson.

Language of the Common People.

§ 73. In all languages there is a considerable difference between the written and the spoken style. though the written style, as it may be called, is in reality used also in set speeches, sermons, orations, and even in careful arguments and discussions. There is also a considerable difference between the ordinary conversational language of the educated and that of the uneducated classes. The same rule holds also in Persian, but with this difference that even educated Persians are careful to *avoid* using to the lower classes the language they would use in speaking to their equals. Hence one may hear from the lips of a well educated man, if he is speaking to a shopkeeper or villager, the kind of language which may be properly

designated as vulgar. Examples of this we purpose to give in this lesson, as an English resident in Persia ought to be able to understand, though he may not care to speak it.

The style of the modern Persian newspaper is at once elegant and at the same time more colloquial than that used in any but the most modern Persian books, e. g. the late Shah's diaries. But there are certain words and expressions which are habitually used by even the best speakers, but which are not yet to any extent admitted into the written language. These, however, ought to be known by anyone who wishes to be thoroughly conversant with the language now spoken in Persia. We proceed to mention some of these more fully, though a few have been already introduced into the Exercises, and still more into the Conversations. Some of the forms are not new, being found in Pahlavi (themselves or their analogues).

§ 74. Almost every Persian, even those who are well educated, habitually in *ordinary conversation* pronounces *a* before *m* or *n* in Persian (and in some very common Arabic) words as *ā* (vide § 8).

There are a number of words which are somewhat differently pronounced in different parts of the country: e. g. *padishāh* is said in Shirāz and *padshāh* in most other places. The most important of these differences is the substitution of *i* in some places and of *a* in others for *u* in a large number of word: e. g.

Old Pers: — *namūdān*, *shanūdān*, *rabūdān*, *gamān*, *gilī*, *chunān*.

Shirāz: — *nimūdān*, *shinidan*, *ribūdān*, *gimān*, *gilī*, *chinān*.

Isfahān: — *namūdān*, *shanidan*, *rabūdān*, *gamān*, *gilī*, *chunān* (?).

Somewhat similar are the cases of such words as:

Shirāz: — *imrūz*, *imsāl*, *imshāb*; *zīndeh*, *zīndagi*, *khājil*, *irreh*, *khishm*.

Isfahān: — *amrūz*, *amsāl*, *amshāb*; *zāindah*, *zāindagi*, *khājil*, *arreh*, *khashm*.

§ 75. *Nouns*. The plural termination *-an* is rarely heard: the vulgar pronunciation of the plural *-ha* is

simply-ā: e. g. the popular plural of *bāchcheh* is *bachchā*. Arabic plurals are very commonly used with the numerous and increasing number of Arabic nouns in use in Persian, which have caused many classical words (as *sāmān*, etc.), to be completely forgotten. Moreover the Persian words *dih*, 'village' and *farmāyish*, 'a command', always take the plural in the Arabic form *dihāt*, *farmāyishāt* (vide Part. II., § 152).

Shāhẓādeh, 'prince', is in conversation shortened into *Shāhẓdeh*. When prefixed to a proper noun with the meaning of 'Mr.', the word *āl* is often pronounced *a*, as *Āqā Muḥammad Ali*, often called *Āmd Ali*. The *a* heard at the end of a short sentence, e. g., *bi-shumāi mi-gūyam-ā* is shortened from *ha*, another form of *hān*, 'behold', 'lo!'

Nouns are sometimes popularly used in an incorrect sense: e. g. *māḥkameh*, properly 'place of judgment', 'tribunal' (court of a *ḥākim* or governor), popularly means 'a dispensary', 'a doctor's consulting room' (from *ḥakīm*, properly 'a sage', popularly 'a physician'). So also the word *naql* popularly means 'cleverness', or even 'cuteness'; as, *Ān shākh khāli nāql dārad*, 'that's a very clever fellow'. So *du'ā*, 'a prayer', often means 'a charm': *tasbīḥ*, 'ascription of praise', means 'a rosary': *ta'mīr* is not the 'building' but only the 'repairing' of a house: etc.¹

Among nouns on the borders of acceptance into the written tongue are: — *gilleh*, complaint; *gāl*, 'deceit'; *gavd* (*gavdāl*), 'a pit'; *kharsū*, 'mother-in-law'; *āshti*, 'a making up after a quarrel' (a good old literary word but not now considered such), etc.

§ 76. *Adjectives*. Some adjectives used in writing are not much used in speaking; as *nik* or *nīkū*, 'good' (though it is used in compounds, as *nīknām*, *nīkanjām*). Others are constantly said but not written: e. g. *ghulā* and *nāghulā*: as, *Īn chīz khub ghulā ittifāq uftād*, 'this

¹ Instead of *chūb* in the sense of 'firewood', the common people always say *chūkh* or *chūgh*: and the word *hazār* (a thousand) is very frequently used to denote a *krān*: as *do hazār*, 'two krāns', because a *krān* contains a thousand *dinārs* (an imaginary coin).

thing happened *easy*', i. e. 'came cheap': *ān shakhs khaīli nāghula ast*, 'that fellow is very deceitful': *in rāh nāghula ast*, 'this road is rough'. Others change their meaning: as, *jāhil*, 'ignorant', is often used (especially by women) as meaning 'young': *nu khyush* now means 'ill, sick, unwell', even in writing. *Khaīli* as an adjective or adverb is hardly ever written, while the book word *bisyār*, its equivalent, is rarely used in conversation: *qashāng*, 'pretty', is now allowed in books because the late Shāh used it in his diaries. The popular form of *zīruk*, 'clever', is *zarāng*, but this often means, 'sharp', 'quickwitted', — not always in a good sense. Popularly *maqbūl*, 'accepted', means 'pretty'. *Kūchūli* is a popular word meaning 'tiny, little', in a somewhat contemptuous sense.

The Superlative is rarely used in conversation, the comparative with *az hamah* doing duty instead.

For *yak*, 'one', the softer forms *yek* and *yey* are constantly heard. This word has, in the language of the people, almost supplanted the affix *-i*; as, *yey kitābish bideh* for *kitābi bi vai bi-dih*, 'give him a book'. Occasionally both are used together, as *yey pūlish bi-dch*, 'give him a single copper'.

§ 77. *Pronouns, Prepositions, etc.* The popular form of the pronominal affixes is: *-im*, *-id*, *-ish*; *-imūn*, *-itūn*, *-ishūn*. These are attached to the *simple* prepositions as well as to other words: thus we get, e. g., *bē'm*, *bē't*, *bē'sh*, *bē'mūn*, *bē'tūn*, *bē'shūn*, for *bidū* or *bi ū* or *bi vai*, etc. Instead of *dar*, the word *tū* is almost universally used for 'in' of place and work (not of time, where it is simply omitted); as, *tū sandūq*, 'in the box'; *tūsh* (= *dar an*), 'in it'. So *rū* takes the place of *bar*, 'upon': as, *kitāb rū miz ast*, 'the book is on the table'; *rūsh*, 'on him, on it'. *Pish i* is used instead of *nāzd i*, 'near', 'to', 'at': and instead of the obsolete *marā kitābi 'st*, (mihi est liber), is said, *kitāb pish i man ast*. Thus a servant, if asked, *kalid kūjā'st?* 'Where is the key?', will probably reply, *Pish i man ast*, = 'I have it'.

In place of *-rā* the old Pahlavi definite termination *-ō* is often heard from the lips of the common people, though it is never written: e. g. *āsō* (or *āsō*)

zîn kân for *asb-ra zîn kân*, 'saddle the horse'. In Shiráz *-ah* takes its place: *asb-ah zîn kân*.

§ 78. *Verbs*. In place of *ast* the old Pahlayi *ai* in the form *-ah* is frequently heard; as *în chîz khailî khab-ah* 'this thing is very good'. The Perfect Participle in *-ah*, as *rasîdeh*, 'having arrived' (§ 85, c.) is rarely used by the common people, except in compound tenses.

Shustan, 'to wash', has popularly *shûr* instead of the correct form *shûy* for its root: as, *înra bi-shûyam?*, 'am I to wash this?', which becomes *înra bi-shûram?* The ordinary verb for 'to get, to obtain, to purchase' is *issûndan* (for *sitûndan*) and it is used in place of *giriftan* (vide § 115).

The longer form of the infinitive of Causative Verbs (§§ 121, 122) is not popularly used: so we have *rasîndan* for *rasanîdan* or *rasûndan*, 'to cause to arrive, to bring'. *Mîrâd* for *mî-ravad*, *mî-shêd* (*mî-sharâd*), *mî-ded* (*mî-dihad*) are common contractions.

§ 79. *Adverbs*. Some popular adverbs are very expressive, as *jahlt*, 'just now, just': *parsâl*, 'last year', etc.

§ 80. The following exercise and conversation are given in English letters because they contain many words never written in Persian. They represent also (in the exercise) the *vulgar*, and (in the conversation) the *popular* pronunciation, which the student ought to know. (For translation see the Key).

Words.

<i>Asbâb</i> , (Ar. pl. of <i>sabab</i>) goods.	<i>bôro</i> (<i>bi-rau</i>), go, off with you!
<i>pir i zan</i> , old woman.	<i>bi-ssûn</i> (<i>bi-sitân</i>), take thou, get.
<i>bâham</i> , together.	<i>bi-ssûni</i> , mayest thou get, take.
<i>âmîdîm</i> (<i>âmâdim</i>), we came.	<i>mî-tûni</i> (<i>mî-tavâni</i>), thou canst.
<i>âmid</i> (<i>âmâd</i>), he came.	<i>pâi kârish raft</i> (<i>pâyî kârash</i>), he
<i>amcâl</i> (Ar. pl. of <i>mâl</i>), goods,	went about his business.
property.	<i>ahvâl</i> (pl. of <i>hâl</i>), state.
<i>ân</i> (<i>ân</i>), that.	<i>sharîf</i> , noble.
<i>ânâ</i> (<i>ânâ</i>), those, they.	<i>alhamdô</i> <i>illâh</i> , thanks to God.
<i>khûneh</i> (<i>khâneh</i>), house.	<i>iltifât</i> , attention, kindness.
<i>ânô</i> (<i>ânâ</i>), it, him.	<i>janâb</i> i <i>âlî</i> , your honour.
<i>o</i> (<i>va</i>), and.	<i>mî-rauid</i> , you go.
<i>mâno</i> (<i>mârâ</i>), me.	<i>mânzel</i> , dwelling, resthouse.
<i>sharik</i> partner.	<i>nân</i> , bread, a loaf.

duzd, thief, robber.
(bar) sār rīkhtand, they fell upon.
lúkht, naked, plundered.
kúshtand, they killed.
lābúdd, compelled.
khīrīst, he demanded.
khīrāstim, we demanded.
iz (az), from.
nāshnid (nā-shinid), he did not hear (would not listen to).
dād o bīdād kard, ('made justice and injustice', =) complained aloud of injustice.
fīkr, thought.
taqsir, fault.
bī-yār, bring thou.
tānhā, alone.
chīh jūr, how?
khījil, ashamed.
īgih (āgar), if.
īgihná (āgar nāh), if not.
iz miyān raftē i, (as *miyān rāfteh* i) thou hast gone out of the middle, = thou hast died.
mī-dēd (mī-dīhad), she gives (will give).

rafiq-id (rafiqat), thy comrade.
āvirdam, I brought (= I am just bringing).
qalyān, hubble-bubble.
maīl mī-farmāid, do you wish?
qalyānkāsh, smoker of the *qalyān*.
bī-bakhshid, pardon (me).
farmādid, you said.
mī-kasham, I draw. [at home.
tashrif dārand, they are (he is)
tashrif būrdand, they have (he has) gone out.
al'ān, now, just now.
zāhmat, trouble.
murākkhkhaṣ bī-farmāid, permit me to take leave.
khīrūsh āmadid, you are welcome.
hāzīr, present, ready.
mī-kunam, I make.
gundili, swelling.
pusht, back.
in shā'āllāh, please God!
mī-rasam, I (shall) arrive.
mī-shavad, it becomes (= it is possible).
chūnkīh, since, for.

Exercise 17: Qiṣṣeh.

(Principally Isfahān dialect.)

Do (*nāfar*) *nīfir asbāb i khyūdishūn-rā pīsh i pīr i zāni guzāshtand o bē'sh guftand*, I'gih mā har dō bāham ūmidim o mālīmūno khyāstim, bīdeh; *īgihná nā-deh*. Bād iz chand rūz yēy nīfir iz ūnā (*bī*-)khūneh-i ūn zan ūmid o guft: Sharīkim murd, chūnkīh tū rāh duzdā sārīmūn rikhtand ūno kúshtand o máno lúkht kárdand: hálā mālīmūno bīdeh. Ūn pīr i zān lābúdd shud o bē'sh dād. Bād iz chand rūz ūn yāki dīgih ūmid o mālīsho khyāst. Zan bē'sh guft kih, Rafiqid ūmid o guft kih to iz miyūn raftē i; hārchih bē'sh guftam nāsh'nid: málo girift o búrd: hálā dīgih pīsh i man chízi nīst. Ūn kas pīsh i hākīm raft, iz dast i ūn zān dād o bīdād kard kih, Mālīmo nāmī-dēd. Hākīm fīkr kard o guft, Ūn zān taqsīrī nā-dārad; tō bē'sh guftē i, I'gih har dōmūn bāham ūmidim, bī-deh: *īgih ná, nā-deh*. Bóro, rafiqido bī-yār o málo bī-ssūn: *tānhā chīh jūr mī-tūnī bī-ssūnī?* Ūn mard khijil shud o pāi kārish raft.

Translation 18.

[Turn the above Story into the literary style, writing out the words properly in the Persian character, and being careful to spell all the words correctly. — (See Key).]

Conversation.

Sw'āl.

Javāb.

- Ahvāl i sharīf (chīh taur ast)? Alhāmdō lillāh az iltifāt i janāb i 'ālī.
 Kújā mirīd (= mī-ravīd)? Mānzil mīram (= bi-khāneh-yi khūd mī-ravam).
 Ai Yūsuf, nūn (nān) bī-yār. Āvūrdam (āvārdam), Šāhib. (*vide note to § 138*).
 Qalyūn (qalyān) mail mī-farmāid? Khair, āghā (āqā), qalyūn-kāsh nīstam.
 Bībakhshīd, chih farmūdīd? Bāndeh a'rz kardam... [ham. ... kih hārgiz qalyūn nāmī kas-Bālī, šāhib, tashrīf dārand.
 ... Farmūdīd... (*vide § 232*). Bālī āghā, al'ān tashrīf būrdand.
 Šāhib tashrīf dārand? Bālī āghā, al'ān tashrīf būrdand.
 Chih gūfti? Bīrūn rāftand? Khaīlī khvūsh (āmadīd) ūmadīd: inshā' Allāh zūd barāyi bāzīd bi-khidmat i shumā mī-rasam (*Said by host*).
 Khaīlī zahmat dādam, bībakhshīd: hālā murākhkhas bī-farmāid (*at end of visit*). Bālī, šāhib; asb-rā hāzīr mī kunam: (*or*) Khair, šāhib; nāmī-shēd; asb nākhvūsh ast: gaūndilī (vāram) rū pushtash dārad.
- Amrūz mī-khvāham savār shūdeli (bi-)shāhr bī-ravam: mī-shēd (mī-shavad)?

Tenth Lesson.

The Verb in general: Active Voice: Tenses from the Infinitive.

§ 81. There is in Persian only one Conjugation of the Verb. When therefore the *root* and the *infinitive* of any verb, regular or irregular, are known, the various tenses, moods and persons are formed in the most regular manner without the slightest departure from the rules which are now to be given. If the Student has carefully observed the formation of the various parts of verbs already introduced into the Exercises, he already knows something of the Persian verb.

All Moods and Tenses are formed from (1) the Infinitive Stem, or from (2) the Imperative, 2nd Sing., which is also the Root of the verb. These are there-

fore called the 'Principal Parts' of the Persian verb. The Moods are the Indicative, the Subjunctive, the Imperative, the Conditional, the Optative, the Infinitive. The Participle, the Agential and the Gerundive are the remaining forms of the verb. Causal (Causative) Verbs are often formed from other Verbs (§§ 121, 122).

§ 82. The various Persons, singular and plural, of each tense are formed by adding to the stem certain Personal Endings. These, as will be seen, bear a considerable resemblance to the Personal Endings similarly used in Sanskrit, Greek and Latin Verbs, and are fragments of pronouns meaning *I, thou, he*, etc. Hence the Separable Pronouns as subject of the Verb are not so much needed in Persian as in English (*vide* Lesson IV.. § 45, *fin.*), since in Persian the Personal Endings are better preserved than in English.

§ 83. The Personal Endings in Persian, except in the 3rd Pers. Sing., coincide in form with the enclitics which mean *I am, thou art*, etc. (*Vide* 'words' prefixed to Exercise II.) They are:

Personal Endings.

<i>Singular.</i>	<i>Plural.</i>
1 st Person: <i>-am.</i>	1 st Person: <i>-im.</i>
2 nd Person: <i>-i.</i>	2 nd Person: <i>-id.</i>
3 rd Person: <i>-ad.</i>	3 rd Person: <i>-and.</i>

These Personal Endings are attached to the stem of each tense to form the Persons. They undergo no variation. But note that, (1) the ending of the 2nd Sing. is *not* used in the 2nd Sing. Imperative, and (2) the ending of the 3rd Sing. is not employed at all in the Preterite and the tenses formed therefrom.

Should the root of the verb. end in *y* (ع), this letter is dropped before the Personal Endings that begin with *i*, but is retained before the others: e. g. *mi-farmā-id*, 'you command' (root *farmāy-*), but *mi-farmāyand*, 'they command'.

*I. Parts formed from the Infinitive Stem.

§ 84. The Infinitive of all Verbs ends in *-tan*, which, when preceded by a vowel or either of the liquids *n* or *r*, changes into *-dan*. All newly made

verbs have *-dan*, generally preceded by *-i* to connect the termination with the root. The **Root** of the verb is formed (in regular verbs) by cutting off the *-tan*, *-dan* or *-idan* of the Infinitive. The **Infinitive Stem** is obtained by merely cutting off the final *-an* of the Infinitive: this is called the "Shortened Infinitive".

The 3rd Sing. of the *Preterite* Indicative coincides in form with the Shortened Infinitive, *i. e.* with the Infinitive Stem. The other persons of the Preterite require the addition to this of the Personal Endings (§83).

The *Imperfect* Indicative is formed by prefixing the particle *mi* to each person of the Preterite. The *Past Participle* adds *-ch* to the stem of the Infinitive, *i. e.* to the 3rd sing. of the Preterite. The *Perfect Indicative* adds the present of the Verb *ast* (*vide* list of Words prefixed to Exercise II.) to the Past Participle. The *Pluperfect Indicative* is formed by adding to the Past Participle the Preterite of the Verb *Būdan* 'to be' (*vide* Words prefixed to Exercise II., and also § 95.)

§ 85. As an example we take the Intransitive Verb *Davidan* (دویدن) 'to run': but Transitive Verbs are conjugated in a precisely similar manner.

Infinitive: *-davidan*: Infinitive stem: *-david*.

(a) **Preterite Indicative.**

Singular.

Plural.

1st Pers.: *david-am* (دویدم) *david-im* (دویدیم) we ran.
I ran.

2nd Pers.: *david-i* (دویدی) *david-id* (دویدید) you ran.
thou rankest.

3rd Pers.: *david* (دوید) he, *david-and* (دویدند) they ran.
she, it, ran.

°

(b) **Imperfect Indicative.**

Singular.

Plural.

1st P.: *mī-davidam* (میدویدم) *mī-davidim* (میدویدیم) were
I was running. we

2nd P.: *mī-davidī* (میدویدی) *mī-davidid* (میدویدید) were
thou wast running. you

3rd P.: *mī-david* (میدوید) he *mī-davidand* (میدویدند) were
was running. they

This tense also means 'I used to run', and often signifies 'I began to run': it is also used for the Conditional Mood in the modern language, both spoken and written, in place of the obsolete Conditional (§103, *e.*), meaning, 'Were I to run', etc.

(c) Past Participle.

Singular.

Plural.

davideh (دویده) having run, *davidagīn* (§ 36) (دویدگان)
(or, 'on running'). *davidehhu* (دویده‌ها)

The Past Participle of a Transitive Verb has generally an *active* sense, but it may sometimes be used with a *passive* meaning, as it always is in the *Passive Voice* (§ 110). It is sometimes in the old style used as a noun: as, *gūfteh*, 'a saying, speech'; *farmūdeh*, 'a command'. Only when used as a noun has it a Plural: as, *gūftehhu*, 'sayings'; *kushtagīn*, 'the slain'.

(d) Perfect Indicative.

Singular.

Plural.

1 st P.: <i>davideh am</i> (دویده‌ام)	<i>davideh im</i> (دویده‌ایم)	have
I have run.	we	
2 nd P.: <i>davideh-i</i> (دویده‌ی)	<i>davideh id</i> (دویده‌اید)	
thou hast run.	you	
3 rd P.: <i>davidehast</i> (دویده‌است)	<i>davideh and</i> (دویده‌اند)	
he has run.	they	

The literal meaning of the Perfect is 'I am having run', etc., which signifies 'I have run'. So the Pluperfect literally means 'I was having run', *i. e.* 'I had run'.

(e) Pluperfect Indicative.

Singular.

Plural.

1 st P.: <i>davideh būdam</i> (دویده‌بودم)	<i>davideh būdim</i> (دویده‌بودیم)	ha
I had run.	we	
2 nd P.: <i>davideh būdi</i> (دویده‌بودی)	<i>davideh būdid</i> (دویده‌بودید)	
thou hadst run.	you	
3 rd P.: <i>davideh būd</i> (دویده‌بود)	<i>davideh būdand</i> (دویده‌بودند)	
he had run.	they	

With Transitive verbs the Perfect and Pluperfect are formed in precisely the same way: *e. g.* from *kúshdan*, 'to slay', *kúshteh am*, 'I have slain', (*lit.* 'I am having slain'); *kúshteh búdam*, 'I had slain' (*lit.* 'I was having slain'). Care must be taken not to translate these as 'I am slain', 'I was slain', which in Persian would be *kúshteh shúdeh am*, *kúshteh shúdeh búdam* (§ 111, A.).¹

Thus the Persian language saves the beginner the difficulty which he finds in French, for example, in discovering whether to use *être* or *avoir* as an auxiliary. In Persian the verb *dáshdan*, 'to have', is *never* used as an auxiliary, though it is employed as a part of some Compound Verbs (§ 124), a very different thing.

When the perfect is immediately followed by another perfect or by *mí-bashad*, *hast*, etc., the *ast* etc. of the first of the perfects is elegantly omitted; as, *az in vaqt tú aknún táífah-i búdeh va hástand kih*, etc., where *búdeh* stands for *búdeh and*.

Words.

sipúrdan, to entrust (*sipár*).
ráftan, to go (*rav*).
talabídan, to demand, summon.
tálab dáshdan, to demand.
dáshdan, to have, hold (*dár*).
inkár kárdan, to deny.
kárdan, to do (*kun*).
gúftan, to say (*guy*).
dádan, to give (*dáh*).
namúdan, to shew, do (*namáy*).
'arz namúdan, to represent.
pursídan, to ask, enquire.
búdan, to be (*básh*).
búrdan, to carry off (*bar*).
khúrástan, to wish, demand (*khúráh*).
nihádan, to put (*nih*).
khúrdan, to eat.
guzárdan }
guzáshdan } to place (*guzár*).
varsídan, to act, do.
zádan, to strike (*zan*).
tarsídan, to fear.

khiyánat, deceit.
durúgh, a lie; false,
bák, fear, scruple.
shaní', shameful.
mí-tarsam, I fear.
bí-tarsad, he should fear.
vaqt, time.
amánat } to entrust, deposit.
nihádan }
biyábtán, desert.
dáram, I have.
faúran, at once.
bí-y-áyad, it may come.
mabáddá, lest.
amr, a command.
muhr, a seal.
nishán, a sign.
nishán bí-dáh, shew.
tabássum, a smile.
khamúsh, silent.
raváneh shud, he departed.
áhmaq, a fool.

¹ But with certain verbs the Perfect participle has also a passive meaning; *e. g.* *navíshteh ast* may mean not only 'he has written' but 'it is written': *avíkhteh ast* means 'he has hung' and also 'it was hung, it hung'. The context always clearly shews the sense.

rádd kárdan, to give back.
radd mi-kuni, thou givest back.
¹ *nishástan*, to sit down (*nishîn*).
ámádan to come (*áy*).
farmúdan, to command (*farmáy*).
mándan, to remain.
rasidan, to arrive.
giriftan, to take, get (*gir*).
fariftan, to deceive (*faríb*).
kharidan, to buy.
andákhtan, to throw away (*andák*).
mí-andázam, I throw away.
fahmídan, to understand.
yáftan, to find (*yáb*).
daryáft kúnam, I may discover, get.
qásam, an oath.
qásam dádan, to put on oath.
qásam khvúrdan, to take an oath.
sáfar, a journey.
máblagh, a sum of money.
javán, a youth.
báz, back.
chigúnagi, the state of affairs.
mi-dáhi, thou givest.
bi-díhad, he may give.
házir, present.
sháhíd, a witness.
shahádat, evidence.
kháyin, deceitful.

hanúz, as yet.
fáideh, advantage.
albátteh, certainly.
qaul, saying, word.
záhir, evident.
barháqq, true.
zámrú, he cause.
faribándeh, deceiver.
khájil, ashamed.
khijálat, shame.
nigáh dáshtan, to keep.
ávaž, an exchange, return.
garž, debt.
mádarzán } mother -in -law.
khársú }
tufúliyyat, childhood.
adá kárdan, to pay.
adá, payment, performance of duty.
píri, old age.
bi-zanád, he may (might) strike.
táfreh rávad (zánád), he may get off (with a false excuse).
qabáleh, title-deed.
tuhí dást, empty-handed.
garž mi-díham, I lend.
vázih, clear, evident.
bayán namá, explain.
rahm, guzárđan, to pledge, give in pledge.
tamám i, the whole of.

Exercise 19.

قصه

جوانی مبلغ صد تومان به پیرمردی سپرده بسفر رفت — چون بازآمد پول خود را از وی طلب داشت پیر مرد انکار کرده گفت که تو بمن هیچ نسپردی — جوان نزد حاکم شهر رفته چگونگی را عرض نمود — حاکم آن پیرمرد را پیش طلبیده و از وی پرسیده گفت — این جوان میگوید که پول خویش را بتو سپرده است چرا

¹ Hence *nishásteht búdt*, 'thou hadst sat down' = 'thou wast seated', 'thou wast sitting'. So also *istáđdan*, 'to stand up', *istáđdeh am*, 'I have stood up' = 'I am standing', (Cf. Latin *novi*, 'I have ascertained' = 'I know'.) The same thing applies to *khayáidan* 'to lie down'.

بوی رد نمیکی — گفت بمن هیچ نداده است — پس حاکم از آنجوان پرسید که آیا هیچکس حاضر نبود وقتی که آن پول را بوی سپردی که او شهادت بدهد — گفت خیر آقا جز خدا هیچ شاهدی ندارم — حاکم میخواست بآن پیرمرد قسم دهد اما آنجوان عرض کرد که این شخص خائن از قسم دروغ خوردن هیچ باکی ندارد کسی که بدان طور شیعی خیانت ورزیده است چگونه از قسم خوردن بترسد — حاکم بآنجوان گفت وقتی که پول را نزد وی امانت نهادی کجا نشسته بودی — گفت زیر درختی در بیا بان نشسته بودیم — حاکم در جوابش گفت پس چرا گفتی که هیچ شاهد ندارم — بر آن درخت را حکم بده که فوراً نزد من بیاید — جوان عرض کرد که ای آقا می ترسم که مبادا درخت از حکم جناب عالی نیاید — حاکم گفت که این مهر مرا بآن درخت نشان بده خواهد آمد — آن پیر خائن تبسم کرد و خاموش ماند — جوان روانه شد — بعد از قدری وقت حاکم از آن پیرمرد پرسید که آیا آن احمق به آن درخت رسیده است — گفت خیر آقا هنوز نرسیده است — بعد از اندکی آنجوان باز آمده گفت ای آقا مهر سرکار را بدرخت نشان دادم هیچ فایده نداشت — حاکم گفت چرا البته فایده داشت زیرا آن درخت بر قول تو شهادت داده است — پیرمرد پرسید چگونه — گفت وقتی که تو جواب دادی که آن احمق هنوز بدرخت نرسیده است ظاهر شد که قول وی بر حق است زانو که اگر تو زیر آن درخت تقدر از وی نگرفته بودی چرا نگفتی که کدام درخت را میگوئی — آن فریبده از خجالت خاموش ماند و پول را باز داد

Translation 20. A Tale.

A certain person used every day to buy six loaves. One day one of his friends asked him, saying (from him having asked, said), "What dost thou do with (dost 'thou make) the six loaves every day?" That person in reply to (of) him said, "I keep a loaf

for myself, and I throw away a loaf, and I give back two loaves, and the other two loaves I lend". His friend said, "I don't understand at all (I did not understand anything). what thou hast said (saidst); explain more clearly". That person said, "That loaf which I keep for myself I eat, and that one which I throw away I give to my mother-in-law, and those two loaves which I give back I give to my father and mother in exchange (return) for those which they gave (have given) to me in my childhood; and those two loaves which I lend, I give to my sons, in order that they may give me a return in my old age".

Conversation.

جواب	سؤال
بندہ دیروز بھر رفتم درئی شخصیکہ	دیروز کجا رفته بودید
قدری پول باوقرض داده بودم تا	
ازوی دریافت کنم	
خیر ایدوست من اورا یافتم اما بمن	(آیا) ویرا یافتید وقرض خودرا
گفت کہ امروز هیچ پول ندارم	ادا کرد
کمان نہ بردم زانرو کہ ظاہر بود کہ	مگر کمان بردید کہ آنچه را کہ گفت
مبخواست طرفہ رود (زند)	راست گفت
چرا چیزی گرفتم قبائے باغ خودرا کہ	پس چیزی ازوی نگرفتید
نزدہن رهن گذارده بود کسی	
آترا ازمن خریده قدری پول	
بعوض آن داد پس تہی دست	
باز نیامدم	

Eleventh Lesson.

The Verb, Active Voice (continued): Tenses from the Root (Imperative).

§ 86. As stated above (§ 81), all those parts of the Verb which are not formed from the Infinitive Stem are formed from the Root, which coincides with the 2nd Sing. of the Imperative.

II. Tenses from the Imperative (Root).

§ 87. The Root of the Regular Verb is formed by cutting off the Infinitive ending *-tan* or *-dan*, together with the uniting vowel *-i*, if employed: as,

<i>Infinitive.</i>	<i>Root.</i>
<i>Davidan</i> , to run:	<i>dav</i> .
<i>māndan</i> , to remain:	<i>mān</i> .
<i>kishtan</i> , to kill:	<i>kush</i> .

The Root of the Irregular Verbs has to be learnt separately; but when it is known, the Tenses and Moods are formed from it quite regularly in both the Active and the Passive Voice.

§ 88. The Subjunctive Present (the same tense expresses also the Subjunctive Imperfect) is formed by appending to the Root the Personal Endings (§ 83). For the Present Indicative the particle *mi* is prefixed to each person of the Present Subjunctive. The Present Participle adds *-ān* to the Root: the Agential adds *-andeh* to the Root. Example:

§ 89. *Davidan*, to run: Root *Dav* (دَو).

(a) **Imperative.**

Singular.

Plural.

2nd P. *dav* (دَو), 'run thou' *dāv-id* (دَوید), 'run ye'.

(b) **Subjunctive Present.**

Singular.

Plural.

1st P. *dāv-am* (دَوَم), I may, *dāv-im* (دَویم) we may, etc.
might, shd., wd.,
run.

2nd P. *dāv-i* (دَوی) thou may- *dāv-id* (دَوید) you may, etc
est, etc., run.

2rd P. *dāv-ad* (دَوَد) he, she, *dāv-and* (دَوند) they may, etc.
it, may, etc., run.

This tense also means 'Let me, etc., run', 'may I run?'. In older style it sometimes has a future sense, but more frequently has the meaning of the Present Indicative, 'I run'. However, it is not now used in these senses in conversation or even in writing, except in imitation of the antique.

1 Pronounced *Dau* (vide § 9). This must be carefully noticed. So in all such verbs as have a root ending in *av*: as *shīnav* (*shīnav*), *rau* (*rav*), etc.

(c) Present Indicative.

Singular.

Plural.

1 st P. <i>mī-davam</i> (میدوم) I am running.	<i>mī-davīm</i> (میدویم) me are running.
2 nd P. <i>mī-davi</i> (میدوی) thou art running.	<i>mī-david</i> (میدوید) you are running.
3 rd P. <i>mī-davad</i> (میدود) he is running.	<i>mī-davand</i> (میدوند) they are running.

Besides meaning 'I am running', 'I do run', 'do I run?', 'I run', this tense is very often used in a future sense (cf. the English, 'I *am going* to town to-morrow, in Persian *Fārdā bi-shāhr mī-ravam*).

(d) Present Participle.

Davīn (دوان), running.

(e) Agential.

Singular.

Plural.

Dav-āndeh (دونده), a runner. *Davandagīn* (دوندگان) runners.

§ 90. When the root of a Verb ends in *y* (ی), this letter is optionally dropped in writing, and always in the modern spoken language, in the 2nd Sing. Imperative: as *gūy* (گوی), root of *gūftan* (گفتن), 'to speak': 2nd Sing. Imperat: *gūy* (گوی) or *gū* (گو): *namūdān* (نمودن) 'to shew', 2nd Sing. Imp: *namāy* (نمای) or *namā* (نما). [The same rule applies to nouns of similar formation; as *jā* (*jāy*), *rū* (*rūy*) *pā* (*pāy*)].

§ 91. The Imperative and the Present Subjunctive are more commonly used in their *strengthened* form, which is made by prefixing to each person the particle *bih* or *bi-* (Avestic *vī*, 'apart').

(a) Strengthened Imperative. •

• *Singular.*

Plural.

2nd P. *bī-dav* (بیداو-دو), *bī-david* (بیدوید), run ye.
run thou.

(b) Strengthened Present Subjunctive.

Singular.

Plural.

- 1st P. *bi-davam* (بَدَوَم) I may, *bi-davim* (بَدَوِیم) we may run.
let me, run.
- 2nd P. *bi-davi* (بَدَوِی), thou *bi-david* (بَدَوِید) you may run.
mayest run.
- 3rd P. *bi-davad* (بَدَوَد), he *bi-davand* (بَدَوَند) they may
may, let him, run. run.

The meaning is not altered by the insertion of this particle, the use of which really depends upon the taste of the writer. In speaking the simpler forms are of comparatively rare occurrence except sometimes with Compound or Prepositional Verbs (*vide* §§ 109, 124). When, similarly, the words *nah*, 'not', *mah*. ('not', used only with the Imperative) are prefixed to these tenses, the prefix *bi* must not be used. In the older style the Strengthened Present Subjunctive had a future sense. (When, however, a person says *inrā bi-kunam?*, although it may in English be rendered 'Shall I do this?' yet to the Persian mind the meaning is 'May I do this?') When the root of the verb begins with *alif*, the *ی* of the older form *vi* of the prefix is retained: as *bi-y-uftad*,¹ (بِیَفْتَد), 'he may fall', The *y* is also inserted when *na* or *'ma* are prefixed to such verbs; as *nāyāmūzad* (نِیَامُوزَد) 'let him not learn'.

§ 92. The original termination of the Infinitive was *-tan*, and this is still preserved in most of the older verbs in the language. But as only four of the consonants, — خ, ف, س, ش — are permitted by euphony immediately to precede *-tan* without the interposition of a vowel, and as many verbal Roots end in other consonants than these four, of the following two Rules one must be adopted to form the Infinitive: —

1. Modify the final consonant of the root so that it may become one of the above four: — E. g.

¹ As the initial Alif in such verbs is omitted, unless it has the *madd* over it (*i. e.* is long *a*), when the *y* is inserted, the student may find it difficult to understand such forms unless he is careful.

Root, *āmūz-* infin., *āmūkhtan*, 'to learn':

Root, *farīb-*, infin., *farīftan*, 'to deceive': or,

2. Insert the connecting vowel *i* between the Root and the Infinitive ending, softening the latter into *-dan*: as

Root, *tālab-*, infinitive, *tālabīdan*, 'to summon.'

Root, *ram-*, infinitive, *ramīdan*, 'to shy' (of a horse).

The only consonants that may immediately precede *-dan* are *n* and *r*;¹ as R, *man*, Infin. *mandan*, 'to remain'. But these do not always remain unchanged; as, R. *chīn*, Infin. *chīdan*, 'to pluck': R. *dār*, Infin. *dāshdan*, 'to have' (where the *r* is changed, in accordance with Rule 1.).

In the case of many verbs the old infinitive, formed in accordance with Rule 1, has now given place to a new infinitive formed according to Rule 2: as,

R. *sanj-*: Old Infin. *sūkhtan* (*sákhtan*): New Infin. *sanjīdan*, 'to weigh'.

R. *sunb-*: Old Infin. *sūftan*: New Infin. *sunbīdan*, 'to bore'.

§ 93. Instead of learning rules for the formation of the Infinitive from the Root, or, — since the Infinitive is given in the dictionary, — for finding the Root when the Infinitive of an irregular Verb is known, the far better plan is for the student (as in Latin) to learn the Principal Parts of each irregular Verb. Hence, in giving every such word in this Grammar, we state both the Infinitive and the Root. A list of Irregular Verbs is, moreover, given as an Appendix to Lesson XIII., where Rules for the formation of the Infinitive from the Root are given. It will be seen that there are three causes which have operated in producing the very slight apparent irregularity in some Persian verbs; these are: — (a) a desire to render the pronunciation more euphonious and easier, (b) contraction, (c) in a very few instances the fact that certain verbs are defective and require to have their missing portions supplied from other verbs. Examples of these three classes of irregularity are: — (a) *āmūz*, *āmūkhtan*, 'to teach, to learn'; (b) *āvar* (*ār*), *āvārdan*, 'to bring'; (c) *bīn*, *dīdan* 'to see'.

¹ Very rarely also *ž*.

Words.

<i>Duzdidan</i> , to steal.	<i>bām</i> , the roof.
<i>shanidan</i> (<i>shanav</i>), to hear.	<i>qasr</i> , a palace.
<i>khvubidan</i> , to lie down, to sleep.	<i>divār</i> , wall.
<i>guftan</i> (<i>gūy</i>), to speak, say.	<i>murgh</i> , a fowl.
<i>namūdan</i> (<i>namāy</i>), to shew, do.	<i>ishāreh</i> , a sign.
<i>guzāshtan</i> (<i>gūzar</i>), to pass by.	<i>kīh gūyā</i> , as if.
<i>guzārdan</i> (<i>guzār</i>), to permit.	<i>bāzi kardan</i> , to play, to gamble.
<i>guzāshstan</i> (<i>guzār</i>) to leave.	<i>sadī zadan</i> , to call.
<i>līdan</i> (<i>bin</i>), to see.	<i>huzūr</i> , presence.
<i>bar dāshtan</i> (<i>bar dār</i>), to carry.	<i>shart</i> , condition, wager, stake.
<i>shūdan</i> (<i>shav</i>), to become.	<i>khrušnūd</i> , pleased.
<i>bākhshan</i> (<i>bāz</i>), to lose (a game).	<i>āshpazkhāneh</i> , kitchen.
<i>bāyad</i> , ought.	<i>dāhineh</i> , bridle, bit.
<i>faramūsh kardan</i> , to forget.	<i>kas</i> , person, fellow.
<i>arziān</i> , to be worth (<i>bi-</i>).	<i>zārar</i> , injury, loss.
<i>pasandidan</i> , to approve of.	<i>zīn</i> , saddle.
<i>dānistan</i> (<i>dān</i>), to know.	<i>umīd</i> , hope.
<i>afrāshstan</i> (<i>afraz</i>), to raise aloft.	<i>afsār</i> , halter, headrope, headstall.
<i>barkhūstan</i> (<i>barkhiz</i>), to rise.	<i>a'lā' haẓrat</i> ('most lofty presence'
<i>pazīrūftan</i> (<i>pazir</i>) to accept.	=), your Majesty.
<i>az tāraf i</i> }	<i>makkār</i> , deceiver, deceitful.
<i>az jānib i</i> }	<i>hazar chandān</i> , 1000 times as
<i>bidār</i> , awake.	much.
<i>mihtar</i> , groom.	<i>ākhir</i> , last; end.
<i>i'timād</i> , reliance.	<i>vujūd</i> , existence, person.
<i>nigūhbāni</i> , watching, act of guard-	<i>qāimat</i> }
ing.	<i>qimat</i> }
<i>izn</i> , permission.	price, value.
<i>ijāzeh</i> , <i>ijāzat</i> , leave.	<i>khātir</i> , the heart.
<i>pās</i> , a watch in the night.	<i>khātir jam' dārid</i> ('keep the heart
<i>pāshāni</i> , act of keeping watch.	together' =), be of good cheer.
<i>pāhin kardan</i> , to stretch out.	<i>pishkāsh</i> , present (from an in-
<i>lāzim</i> , necessary.	ferior).
<i>zād</i> , quick; early.	<i>āqdas</i> , most sacred.
<i>nish</i> , prick, sting.	<i>humāyūni</i> }
<i>āftāb</i> , sunshine. [of dawn.	<i>shāhanshāhi</i> }
<i>nish i āftāb</i> , (at) the first ray	<i>shahryāri</i> }
	<i>qumār bāzi</i> , dice-playing, gam-

Exercise 21.

قصه

سواری بشهری رفت و شنید که در آنجا دزد‌های بسیار
می‌باشند — ترسید که مبادا در شب آمده اسبش را ببرند. — لهذا ر
وقت شب به مهتر خود گفت — امشب تو بخواب من بیدار می‌مانم زیرا
که بر تو اعتماد ندارم و می‌ترسم که اسب را بدزدند — مهتر بوی
گفت — ای آقا اینرا چرا میگوئید البته هیچ خوبی ندارد که بنده

بخواهم و آقا بیدار مانده اسب را نگهبانی کند — اگر اذن بفرمائید
 بخوبی پاسبانی خواهم کرد — آقا بش (به) خواب رفت — بعد
 از آنکه يك پاس از شب گذشته بود بیدار شده از مهتر پرسید که چه
 میکنی — گفت در فکر این هستم که خدا بچه طور زمین را بر بالای
 آب پهن کرده است — گفت از فکر تو می ترسم که مبادا دزدها
 بیایند و تو ایشان را نه بینی — جواب داد که ای آقا خاطر جمع دارید من
 بر حذر هستم — در نصف شب آقا بش بار دیگر بیدار شده گفت
 آیا تو در خوابی — گفت خیر آقا بلکه در فکر آنم که آیا خدا بچه طور
 آسمان را بی ستون افراشته است — گفت خبر دار که چون تو در فکر
 هستی دزدها اسبم را ببرند — گفت خیر آقا نمی شود — آقا بش
 گفت اگر میخواهی حالا بخواب من بیدار میمانم — گفت لازم نیست
 خوابم نمی آید — آن شخص باز بخواب رفت و چون ضعیف زود در نیش
 آفتاب برخاست پرسید که حالا چه میکنی — نوکرش گفت در فکر
 این هستم که امروز آیا زین بر سر بنده باید باشد یا بر سر جناب عالی زیرا
 دزدیکه اسب را بُرد زین را فراموش کرد

Translation 22.

One day a king was seated on the roof of his palace. He saw a man who was standing (is having stood up) at the foot of the wall and had (has) a fowl in (his) hand, and that person was making (is making) a sign as if he wished (wishes) to make (him) a present of that fowl. The king called him and enquired, 'Why dost thou show this fowl to me?' He said, 'I beg to state to your most sacred imperial Majesty that I was gambling with a certain person, and on the part of your Majesty (the imperial person) I laid (made) a wager and gained (carried off) this fowl, and I have now brought it: I hope (there is hope) that you will (may) order them to (that¹ they) receive it from me'.

¹ That s, 'the servants. It would be presumptuous to ask the king himself to accept it!

The king was much pleased and said that they should (until they did) take (bear away) the fowl to (into) the kitchen. After two [or] three days the same man, having again presented himself (having arrived to the presence of) before the king, brought a sheep with him and said, 'This sheep also I have won for your Majesty (the most lofty royal Presence) in gambling.' The king accepted the sheep also. The fellow came a third time, and he had brought another with him. When the king saw him empty-handed he asked him, 'Why hast thou brought nothing for me to-day?' He said (made representation), 'In your Majesty's name (name most sacred imperial) I laid a wager of one thousand *tōmāns* with this man and lost to him: he has now come for the money.' The king smiled, and, having given him the sum mentioned, said, 'Never after this gamble in my name.'

Conversation.

سؤال

آن سوار از چه چیز ترسید	ترسید که مباد اژدها اسبش را ببرند
پس چه کرد — آیا کسی را نداشت که اسب را نکهائی کند	پلی داشت و آن نوکر او بود و گفت که بنده تمام شب بیدار میمانم و نمیگذارم که کسی اسب را ببرد
آیا اسب را بوبی نگاه داشت یا نه	در فکر چیزهای دیگر بود و ندید چون درد آمده اسب را برد
آیا زین و دهنه اسب را هم برد	خیزین را بُرد اما اسب را با افسار و دهنه بُرد
در آن حکایت دیگر آیا پادشاه قمار بازی آن شخص مکار را پسندید	البته آنرا در اول پسندید — اما چون در آخر ضرر زیاد از آن کار بُرد امر فرمود که آن مرد بعد از آن از طرف پادشاه هرگز شرط ننماید
آن مرغ و کوسفند تقریباً چندی ارزید	نمیدانم اما اینرا بخوبی میدانم که به هزار تومان نمی ارزید
شاید آن شخص مکار آنها را بیک تومان خریده بود	پس هزار چندان از دست پادشاه بیرون رفت

Twelfth Lesson.

The Verb (continued): Auxiliaries: Tenses of Rare Occurrence.

§ 94. Before studying the formation of the remaining tenses of the Active and the tenses of the Passive Voice, it will be convenient for the Student to have before him paradigms of the most necessary auxiliaries. We therefore subjoin those of (a) *Būdan*, 'to be'; (b) *Khyāstan*, 'to will, wish'; and (c) *Shidun*, 'to become'.

§ 95. *Būdan*, 'to be': Root *bāsh* or *buw* (باش or باش).

(a) Preterite Indicative.

Singular.

Plural.

- | | |
|---|--|
| 1 st P.: <i>būdām</i> , I 'was. | 1 st P.: <i>būdīm</i> , we were. |
| 2 nd P.: <i>būdi</i> , thou wast. | 2 nd P.: <i>būdīd</i> , you were. |
| 3 rd P.: <i>būd</i> , he, she, it was. | 3 rd P.: <i>būdand</i> , they were. |

(b) Present Subjunctive.

Singular.

Plural.

- | | | | |
|--|---|---|---------|
| 1 st P.: <i>bāsham</i> , I may be. | 1 st P.: <i>bāshīm</i> , they | } | may be. |
| 2 nd P.: <i>bāshi</i> , thou mayst be. | 2 nd P.: <i>bāshīd</i> , you | | |
| 3 rd P.: <i>bāshad</i> , he, she, it, may be. | 3 rd P.: <i>bāshand</i> , they | | |

(c) Imperfect Indicative.

Singular.

Plural.

- | | |
|---|---|
| 1 st P.: <i>mī-būdām</i> , I was, etc. | 1 st P.: <i>mī-būdīm</i> , we were: etc. |
|---|---|
- (§ 85, b.)

(d) Another form of the Present Subjunctive.

Singular.

Plural.

- | | | | |
|---|--|---|---------|
| 1 st P.: <i>bīvam</i> , I may be. | 1 st P.: <i>bīvīm</i> we | } | may be. |
| 2 nd P.: <i>bīvi</i> , thou mayd be. | 2 nd P.: <i>bīvid</i> , you | | |
| 3 rd P.: <i>bīvad</i> , he, she, it, may be. | 3 rd P.: <i>bīvand</i> , they | | |

(Still used, in writing only.)

(e) Perfect Participle.

būdeh, having been.

(f) Imperative.

Singular.

Plural.

- | | |
|--|--|
| 2 nd P.: <i>bāsh</i> , be thou. | 2 nd P.: <i>bāshīd</i> , be ye. |
|--|--|

(g) Perfect Indicative.

*Singular.**Plural.*

1st P.: *būdeh am*, I have *būdeh im*, we have been: etc.
been: etc. (§ 85, d.)

(h) Pluperfect Indicative.

(i) Agential.

*Wanting.**Wanting.*

(j) Present Participle.

(k) Optative.

*Wanting.*3rd Sing. *bād, bādā*, may it be!

(l) Perfect Subjunctive.

1st Singular. *būdeh bāsham* (§ 102), I may have been.

(m) Present Indicative.

*Singular.**Plural.*

1 st P.:	<i>mī-bāsham</i> , I am.	<i>mī-bāshim</i> , we	} are.
2 nd P.:	<i>mī-bāshi</i> , thou art.	<i>mī-bāshid</i> , you	
3 rd P.:	<i>mī-bāshad</i> , he, she, it, is.	<i>mī-bāshand</i> , they	

(n) Future Indicative.

*Singular.**Plural.*

1st P.: *khvāham būd*, I shall *khvāhim būd*, We shall be; etc.
be; etc.

(As in the Regular Verb: § 100.)

Gerundive.

būdunī, about to be, deserving or requiring to be,
able to be.

The prefix *bi* (§ 91) is not now used with any of
the Tenses of this verb.

[In India the Agential *bāshāndeh* — there pronounced *bāshīndeh* — is often used in the sense of 'inhabitant': but it is unknown in Persia at the present time.]

§ 96. *Khvāstan*, 'to will, wish, ask': Root *Khvāh*.

(a) Preterite Indicative.

*Singular.**Plural.*

1 st P.:	<i>khvāstam</i> , I wished.	<i>khvāstim</i> , we wished.
2 nd P.:	<i>khvāstī</i> , thou wishedst.	<i>khvāstīd</i> , you wished.
3 rd P.:	<i>khvāst</i> , he, she, it, wished.	<i>khvāstand</i> , they wished.

(b) **Imperfect Indicative.**

Singular.

Plural.

1st P.: *mī-khṛāstam*, I wished, was wishing;
etc. (§ 85, b.)

(c) **Past Participle.**

khṛāsteh, having wished.

(d) **Perfect Indicative.**

khṛāsteh am, I have wished, etc. (§ 85, d.)

(e) **Pluperfect Indicative.**

khṛāsteh bīdam, I had wished, etc. (§ 85, e.)

(f) **Perfect Subjunctive.**

khṛāsteh bāsham I may have wished, etc. (§ 102.)

(g) **Gerundive.**

khṛāstani, to be desired, desirable.

(h) **First Present Indicative.**

Singular.

Plural.

1st P.: *khṛāham*, I shall. *khṛāhim*, we shall.
2nd P.: *khṛāhi*, thou wilt. *khṛāhid*, you will.
3rd P.: *khṛāhad*, he will. *khṛāhand*, they will.

(i) **Second Present Indicative.**

Singular.

Plural.

1st P.: *mī-khṛāham*, I wish. *mī-khṛāhim*, we
2nd P.: *mī-khṛāhi*, thou wishest. *mī-khṛāhid*, you wish.
3rd P.: *mī-khṛāhad*, he wishes. *mī-khṛāhand*, they wish.

(j) **Imperative.**

2nd Sing. *khṛāh*,¹ wish thou. 2nd Plur. *khṛāhid*, wish ye.

(k) **Present Participle.**

khṛāhīn, wishing (*Obsolete*).

(l) **Agential.**

khṛāhāndeh, wisher.

(m) **Future Indicative.**

khṛāham khṛast, I shall wish, ask, etc. (§ 100.)

¹ Often used as a conjunction (cf. Latin *vel... vel*). *khṛāh... va khṛāh*, 'whether... or'.

§ 97. When the verb *khyāstan* is used an *auxiliary*, the First Present Indicative is used to form the future of other verbs, being then united with the shortened Infinitive of the verb following (§ 100). It therefore means 'I shall, thou wilt', etc. The regular or Second Present Indicative is *never* used as a simple auxiliary and *never* has this sense: it means 'I wish, I desire, I ask', etc. The simple form of the Present Subjunctive cannot be used (since, as explained above, it is in this Verb used in the sense of 'I shall'): the strengthened form is therefore used; as *bī-khyāham*, 'I may wish', etc. (§ 91, *b.*) So also the strengthened Imperative is always used (§ 91, *a.*), *bī-khyāh*, *bī-khyāhid*, 'wish', 'ask'. [For an explanation of the reason why in the First Present Indicative the *mī* is not used in this verb, *vide* § 107.]

§ 98. Notice the meanings of the following constructions:

a) *Mī-khyāham bī-davam*, I wish to run (*lit.* 'I wish I may run').

b) *Khyāham dāvid*, I shall run.

c) *Qālam-ra dāst giriftch būdam va mī-khyāstam kūghaz-ra bī-navīsam, kih shumā āmadid*, 'I had taken pen in hand, and I was just about to write, when you came'.

§ 99. *Shūdan*, 'to become': Root *shav*.

(*a*) Preterite Indicative.

Singular.

Plural.

1st P.: *shūdam*, I became.

shūdim, we became.

2nd P.: *shūdi*, thou becamest.

shūdīd, you became.

3rd P.: *shūd*, he became.

shūdand, they became.

(*b*) Imperfect Indicative.

mī-shūdam, I was becoming, etc. (§ 85, *b.*)

(*c*) Past Participle.

(*d*) Present Participle.

shūdeh, having become.

Wanting.

(*e*) Agential.

shavāndeh, one who becomes (*rare*).

(*f*) Perfect Indicative.

shūdeh am, I have become, etc. (§ 85, *d.*)

The Verb: Auxiliaries: Tenses of Rare Occurrence.

(g) Pluperfect Indicative.

shūdeh būdam, I had become, etc. (§ 85, e.)

(h) Imperative.

Singular.

Plural.

2nd *shau* (§ 9), become thou. 2nd *shāvid*, become ye.

(i) Present Subjunctive.

Singular.

Plural.

1 st P.: <i>shāvam</i> , I may	become.	<i>shāvim</i> , we may	become
2 nd P.: <i>shāvi</i> , thou mayst		<i>shāvid</i> , you may	
3 rd P.: <i>shāvad</i> , he may		<i>shāvand</i> , they may	

(j) Present Indicative.

Singular.

Plural.

1 st P.: <i>mī-shavam</i> , I become.	<i>mī-shavim</i> , we	
2 nd P.: <i>mī-shavi</i> , thou become.	<i>mī-shavid</i> , you	become.
3 rd P.: <i>mī-shavad</i> , he becomes.	<i>mī-shavand</i> , they	

(k) Future Indicative.

khvāham shūd, I shall become, etc. (§ 96, h.)

(l) Perfect Subjunctive.

shūdeh būsham, I may have become, etc. (§ 102.)

(m) Gerundive.

shūdani, about to become, that ought to become.

In this verb the strengthened forms with *bi-* are very frequently used, as *bī-shavam*, 'I may become', etc.

It will be noticed that, except in the formation of the Infinitive, there is no irregularity in the conjugation of either *khvāstan* or *shūdan*.

We are now in a position to continue the explanation of the formation of the remaining tenses of the Regular Verb.

§ 100. The Future Indicative Active is formed by prefixing to the shortened Infinitive (§ 84) of any verb the First Present Indicative of *khvāstan* (§ 96, h: § 97.)

Future Indicative Active of *Davidan*, 'to run'.*Singular.**Plural.*

1 st P.: <i>khvāham daviḍ</i> (خواهم دوید).	<i>khvāhim daviḍ</i> (خواهیم دوید).
2 nd P.: <i>khvāhi daviḍ</i> (خواهی دوید).	<i>khvāhid daviḍ</i> (خواهید دوید).
3 rd P.: <i>khvāhad daviḍ</i> (خواهد دوید).	<i>khvāhand daviḍ</i> (خواهند دوید).

'I shall run, thou wilt run', etc.

This tense is now used in speech (except in *Kāshān*) only when a very *decided* future or a *purpose* is denoted, — in other words in ordinary conversation it denotes rather 'I *will* run' than 'I *shall* run'. Otherwise the Present Indicative (§ 89, c) of the principal verb is employed in a future sense. More rarely the Future has the sense of *must*, *should*, etc., as in the sentence, *Ājab nīst kih javāni khīyālāt i buzūrg khvāhad namūd*, 'It is not strange that a youth *should* conceive great projects'.

§ 101. The Gerundive is formed by adding *-i* to the Infinitive, as:

Davidani (دویدنی), about to run, that should run. It is now rarely used in writing though not uncommon in speech. In the case of Transitive Verbs the Gerundive has generally a *Passive sense*; as, *kūstani*, 'about to be killed, that ought to be killed'; *dīdani*, 'that may be seen, that should be seen, that is fit to be seen, visible'. Like all other adjectives the Gerundive requires *nā* (نا) and not *nah* (نه) to be prefixed to form the negative; as *nādidani*, 'that cannot be seen, invisible, that is not fit to be seen' (§ 206, g). The Gerundive may (like other Adjectives) be used as a Substantive: as, *khvīrdani* (خوردنی), 'that which may be eaten, food'.

§ 102. The Perfect Subjunctive is formed by adding the Present Subjunctive of *Bīdan* (§ 95, b) to the Past Participle of the principal Verb.

Perfect Subjunctive Active.

Singular.

Plural.

1st P.: *davīdeh bāsham* (دویده باشم) *davīdeh bāshim* (دویده باشیم).

2nd P.: *davīdeh bāshi* (دویده باشی) *davīdeh bāshid* (دویده باشید).

3rd P.: *davīdeh bāshad* (دویده باشد) *davīdeh bāshand* (دویده باشند).

'I may (might, should, would) have run', etc.

§ 103. There are also a few other tenses which are of rarer occurrence except in literary style. They are the following:

(a) Optative.

3rd P. Sing.: *davād* (دواد), may he run!

It occurs only in the 3rd Singular, and is formed by inserting an *alif* before the final letter of the 3rd Sing. Present Subjunctive (§ 89, b). *Bād* (§ 95, k) is contracted from *buvād*.

(b) Continuative Perfect Indicative.

This tense is formed by prefixing *mī-* to all the persons of the Perfect Indicative (§ 85, d).

Mī-davīdeh am, etc., 'I have been running', etc.
(می دویده‌ام)

Example: 1. — *Az in āyeh chizhā-y-i gharīb padīd mī-āyad kih bi-nāzar nā-mī-āmadeh ast*, 'From this verse some strange things become evident which have not been coming to sight' (i. e. have not usually been noticed). 2. *Tū ūrā dīdeh-i kih dar māsīd istādeh Qur'ān mī-khvāndeḥ va sūr i khvādrū pāin mī-āvārdeh va bulānd mī-kārdeh ast*, 'Thou hast seen him that, having stood up in the mosque, he has been reading the Qur'ān and has been lowering and raising his head'. (The word *ast* is understood after *mī-khvāndeḥ* and *mī-āvārdeh*, according to the last sentence of § 85).

(c) Continuative Pluperfect Indicative.

This is formed by prefixing *mī-* to each person of the Pluperfect Indicative (§ 85, e): as,

Mī-davīdeh būdam, etc., 'I had been running', etc.

(If in the two sentences given above in (b) we change the present and perfect tenses (*mi-āyad* and *didehī*) into the imperfect and pluperfect (*mi-āmad* and *dideh būd*), we may then change the other verbs, now in the Continuative Perfect, into the Continuative Pluperfect, thus: *mi-āmadeh būd*, ... *mi-khāndeh (būd)* ... *mi-āvārdēh (būd)*, ... *mi-kārdēh būd*.)

(d) **Continuative Perfect Subjunctive.**

Mi-davīdeh būsham (cf. § 102), etc., 'I may have been running, I may have kept on running'.

This tense is of very rare occurrence indeed.

(e) **Conditional.**

This is formed by adding *-ī* to all the persons of the Preterite (§ 85, a) *except* to the 2nd Person Singular.

Singular.

Plural.

1 st P.: <i>davīdami</i> (دویدی)	<i>davīdimī</i> (دویدی).
2 nd P.: <i>davīdī</i> (دویدی)	<i>davīdīdī</i> (دویدی).
3 rd P.: <i>davīdī</i> (رویدی)	<i>davīdandī</i> (دویدندی).

'(If) I should (were to) run', etc.

This tense also expressed *habitual action* and then had exactly the meaning of the Imperfect Indicative. It is not now used in speech and rarely in writing, the Imperfect Indicative being employed instead in both senses (§ 85, b).

§ 104. In older books *mī* was prefixed to the Imperative to denote *continuance*, thus forming the *Continuative Imperative*: the longer form of the same prefix, *hamī*, was also used in the same way. E. g. *mī-dau*, *hamī-dau*, *hamī-davīd*, 'keep on running'. But this is now obsolete in speech and very antiquated even in writing.

§ 105. The prefix *bi-* is often in writing used with the *preterite* Indicative, especially when it is a word of one syllable. It thus forms the Strengthened Preterite: as in the sentence *Īn-rā guft va birāft*, 'He said this and went away'. But the employment of the prefix is a matter of taste, and it does not very materially modify the meaning.

§ 106. The original form of *mī-* was *hamī* (Pahlavi *hamāi*), and it meant 'always, ever', as is seen from

the word *hamîsheh* which still has that meaning and is formed from the prefix *hamî* by adding to it the old (Achaemenian Persian) adverbial termination *-sheh* (*-sha*, Pahlavi *-shak*).

§ 107. The form now known as the present *Subjunctive* used in the old language to be the Present *Indicative*, and it is still found in classical works (and in their modern imitations) in that sense. It has therefore very often a future meaning, as has the modern Present Indicative (§ 89, c). But in the modern tongue the only Verbs in which the Indicative meaning of this form is retained are *khvâstan* (First Present), *dâshstan*, and sometimes *bâyîstan* and *shâyîstan* (§§ 97 and 131).

§ 108. The Negative of the Imperative in the older language was formed by prefixing *mā-*, 'not' (Avestic and Achaemenian *mā*, Greek $\mu\eta$, = Latin *nē*). In speech, however, *na* is generally used instead of *ma-*, as less forcible and therefore more polite. In writing *ma-* may still be used, as may *na-* also.

§ 109. When a verb is compounded with a preposition which precedes it, the particle *mī-* in the Present and Imperfect Indicative etc. is placed between the preposition and the verb: as, *bar âmadan*, 'to come up'; Present Indicative *bar mī-âyad*. The same rule holds generally with the prefixed particles *bi*, *na*, *ma-* etc. and also with regard to the Auxiliary *khvâham*; as,

bar nâ-y-âyad, *bar nâ-mi-âyad*, *bar khvâhad âmad*, etc. But *bi-* is not prefixed when this particular preposition *bar* is used; in other instances it may be: as *farû bî-barad* 'may he (let him) swallow'. (Cf. the introduction of the augment in Greek between the prefixed preposition and the verb, as ἐξέλεγον from ἐκλέγω.) •

In a few verbs (the prepositional nature of which is nearly forgotten, cf. the case of *καθίζω* in Greek) the auxiliary of the Future is prefixed to the preposition, as *khvâhad barkhâst*, 'he shall arise'. (*Bâr khvâhad khâst* is antiquated.) So *khvâhad dar guzâsht*, 'it shall pass away' (although *dâr khvâhad guzâsht* is also correct); but *farû khvâhad bûrd*, 'he shall swallow', in accordance with the general rule. So also *farû girîftan*, 'to acquire',

has *farú mî-girad*, *farú khvâhad girîft*, *farú bi-gîr*, *farú mâ-gîr*, etc.

Such verbs as *pažiruftan* 'to accept'; *avârdan*, 'to bring', *âxnadan*, 'to come', etc. are really compounded with separable or inseparable prepositions; but as this has been forgotten by the Persians, these verbs are treated as un-compounded.

Words.

Gâshtan } (*gard*), to become.
gardîdan }
navîshtan (*navîs*), to write.
shîtâftan (*shîtâb*), to hasten.
pîshîdan, to conceal.
rasânîdan, to cause to arrive.
sîtîdan (*sîtîy*), to praise.
pandâshtan (*pandâr*), to consider, fancy.
bar dâshtan (*dâr*), to take up, carry off.
frîstîdan (*frîst*), to send.
tavânîstan (*tavân*), to be able.
nîshân dâdan (*dâh*), to shew.
bâvar kârdan, to credit.
mîntazîr, expectant.
mulâqât, interview.
mûddat, period of time.
magrîn, near.
kisâlat, ill health.
fûrsat, leisure, opportunity.
âqsar -i auqât, oftentimes.
bârhâ, times, often.
sharaf-yâb, honoured.
zâf, weakness.
yavûsh, slowly.
râh râftan, to walk.
bi-imân, without faith, infidel.
dânâ, wise.
mûttaqî, pious.
mâs'aleh, question, problem.
su'âl, a question.
su'âlât (Ar. pl.), questions.
'ulamâ (Ar. pl. of *'âlim*) learned men, religious authorities, doctors of the law.
Islâm, Muḥammadanism.
Ta'âlâ ('mây He be exalted', =) Most High (of God).
nâzîr, viewing, beholding.
khâliq, Creator.
khair, good.
sharr, bad, evil, wickedness.

gundh, sin.
mûrtakib i, engaged in.
qudrat, power.
izn, permission.
mashghûl-i (bi), busy with.
Shaitân, Satan.
âtash, fire.
Jahânnam, hell.
'uqûbat, torture, punishment.
ta'lîm, doctrine, teaching.
'uqalâ (Ar. Pl. of *âqil*), sages.
sirîsh, composition, nature.
mûmkin, possible.
âsar, impression, effect.
qavûl, saying, speech.
khâmûsh, silent.
kham, bent.
kulûkh, a clod.
giriyyân, weeping, tearful.
ahamm (Ar. Superlat.), most important.
'âjiz, helpless, unable.
amûr (Ar. pl. of *amr*), matters.
haqîr, humble, contemptible.
chûnân, such, so.
hanûz, still, as yet.
ziyâd, very much.
dard, pain.
tabâssum, smile.
ghairî mâr'i, invisible.
huzûr, presence.
sarkâr, lordship: Sir. [ot.
mustâujib i, liable to, deserving
mâkhfi, concealed, hidden.
khâk, clay, soil, earth.
chindânkhî, just as.
durûghgûn, liar.
sûkhan, a word.
hikmat, wisdom.
tafârruj, pleasure, amusement, (a walk).
sâdr i â'zam, Premier.
vazîr, a minister of state.

tajvīz, permission, somethion.
kishtār, a field.
gandum, wheat.
bulānd, tall, high.
bulāndī, height.
qadd, stature.
ādam, a man (*person*).
sāq, leg, stalk (of corn).
Qiblah-y-i 'Ālam, ('Cynosure of the World' =) Your Majesty.
salāmat, safety: safe.
salāmatī, safety.
mutavājjiḥ, attentive, careful.
muta'ājjiḥ, surprised.
vātan, native land.
fil, elephant.
bā'zī, some.
mufīd, beneficial.
aqārib (Ar. pl. of *qarīb*) relations,
ṭabīb, a doctor, physician.
dāsteh, handful: handle.
kāghaz, paper: a letter.
ahl, a people.
darkhrāst, request.
māusam, a season.
ākhīr i kār, finally.
isbāt, a proof; substantiation.
sābit kārdan, to prove.
shīḥat, correctness: health.
ijāzeh, *ijāzat*, leave.

takāllum, conversation.
hamānī, indeed.
qāim va khriṣh, relatives.
āshnī, an acquaintance.
iltifāt, attention, kindness.
tashrif, honour.
guftugū, conversation.
harf, a letter, a word.
harf zadan, to speak.
'āzim i, bound for.
sharīf, noble.
mānī, prohibitive.
aknūn, now.
tāb va lārz, fever and ague.
āb va havā ('water and air'), climate.
māh, moon, month.
tavāqquf, delay, sojourn.
tājir, a merchant (Ar. pl. *tujjār*).
shadīd, severe.
dūchār shūdān, to meet with; to be attacked by (a disease).
zamān, time.
raf, rejection, a shaking off.
chāq, healed, well.
umīd, hope.
gāhgāhi, from time to time.
muzāḥim, troublesome, troubler.
yaqīn, certain (it is certain).
tijārat, commerce.
shughl, business, calling.

Exercise 23.

قصه

شخصی بی ایمان پیش درویشی دانای مثنی رفته از وی جواب
 سه مسئله خواست - اول آنکه - علمای اسلام چرا میگویند که خدای
 تعالی هر جا حاضر و ناظر است بنده او را در هیچ جائی بنیم نما
 که او کجاست - سؤال دوم آنکه چون علمای ما گفته اند که خدا
 خالق خیر و شر است پس انسان را بسبب گناهی که مرتکب آن بشود
 چرا سزا میدهند چونکه انسان هیچ قدرت ندارد و بدون اذن
 و اجازه خدایتعالی نمیتواند مشغول هیچ کاری بگردد - سؤال
 سوم آنکه خدا شیطان را در آتش جهنم چگونه بتواند عقوبت نماید زیرا

که بر حسب تعلیم خود علما سرِ شتِ شیطان از آتش است و چگونه نمکن مییابد که آتش بر آتش اُترکند چون درویش این قول ویرا شنید خاموس مانده خُم شد و کَلوخی بُزُرگ از زمین برداشته بر سر وی زد - آن بی ایمان گریان شده نزد حاکم شتافت و گفت - ای آقا بنده از فلان درویش سه مسئله اهِم پرسیدم و چون از جواب دادن عاجز گردید کَلوخی بر سر حقیر چنان زد که سر من هنوز درد زیاد میکند - حاکم آن درویش را طلبیده بوی گفت - چرا کَلوخ بر سر این مرد زدی و هیچ جواب سؤالهایش راندادی - درویش تبسم کرده گفت - آن کَلوخ جواب سؤالاتِ وی است - پس درویش آن سه سؤالا را بیان کرده گفت - این شخص میگوید که سَرَم درد میکند پس آن درد را بمن نشان بدهد تا من نیز خدای غیر مرئرا بوی نشان بدهم - و چه مناسبت دارد که او در حضور سرکارِ شما بر من شکایت بیاورد و بخواد که مرا سزا دهد چونکه خود وی گفته است که هر چه انسان میکند خدا کرده است - و من چه قدرت داشتم که او را بدونِ اذن و اجازه خدایزده پس بجه طور مستوجبِ سزای باشم و بر جنابِ عالی البته مخفی و پوشیده نیست که سرِ شتِ انسان از خاک است چنانکه سرِ شتِ شیطان از آتش می باشد و اگر آتش جهنم بر شیطان اُتر نمیکنند پس چگونه نمکن است که کَلوخ که از خاک است باین دروغ گو ضرری رسانیده باشد - چون آن شخص بی ایمان این قول درویش را شنید خجل شده هیچ خواب نداد - حاکم سُخنانِ درویش را بنهایت پسندیده حکمت ویرا بسیار ستود

Translation 24. A Tale.

One day a king went out of the city with his Prime Minister for a walk (amusement, recreation), and he came to a field and there saw some stalks of wheat¹ with ears-of-corn which were taller than the

¹ In Modern Persian there is no ordinary word in use for 'plant' of wheat: hence the circumlocution.

height of a man. The king was surprised and said, 'Until now I never saw (I had not seen) wheat so high as this (with this height)'. The Prime Minister said, 'May it please your Majesty (May the cynosure of the World be safe!), in my native land wheat grows (becomes) to the height of an elephant'. On hearing this the king smiled and said nothing. The minister said to (with) himself, 'The king, having considered my statement false, on that account (from that reason) smiled'. When they came back from (their) walk, the minister wrote to some of the people of his native land (that they should send) to send a handful of (from) stalks of wheat along with the ear(s)-of-corn (*khūsheh*) that are (may be) on the top of them. But when his letter reached that place the season for (of) wheat had passed, until one other year when (that) they sent (some). The minister took (bore) them to (*nazd i*) the king. The king asked him why he had brought them (having asked from him said, 'Why hast thou brought these?'). He said, "Last year, when I said (had represented) that in my country stalks of wheat grow (becomes) to the height of an elephant, your Majesty smiled. I said to myself, 'His Majesty (the most lofty imperial presence) has (*pl.*) deemed my statement false', therefore I have brought these to substantiate (for the sake of substantiation of) my words (*qaul*)."

The king in answer to (of) him said, "I now believe (have credited) what thou hast said: but for the future (after this) be careful not to say (thou mayest not strike a letter) what thou canst not (mayst not be able to) prove except after one year".

Conversation.

•

جواب

سؤال

الحمد لله از انتفاتر شما

احوال شما چه طور است

بندہ نیز بارہا خواستہ بودم بمخدمت
سرکار عالی شرفیاب بشوم اما
یکسانی داشتیم کہ مانع از ملاقات
شدہ بود

مدتی است کہ بندہ مُنتظر ملاقات
شریف بودہ ام

انشاء الله اكون حالت شما مقرون الحمد لله انا هنوز قدری ضعف دارم
بصحت و سلامتی تمام می باشد و از آن سبب خیلی یواش راه

میرود
بفرمائید چه کمالاتی داشته بودید
دوماه قبل به تب و لرز شدید دچار

شدم تا این زمان که رفع آن شد—

اما حالا که چاق شده ام امید دارم
که اذن خواهید داد گاهگاهی

مزاحم اوقات شریف بشوم

الثقات جناب عالی زیاد و لکن اینرا

فراموش کرده بودم که به تجویز

طیب عازم طهران و شاید اگر

آب و هوای آنجا برای من مفید

شود تا چند ماه آنجا توقف

خواهم کرد

خیر در طهران هیچ اقارب ندارم

اما چون شغل تجارت در دست

دارم البته میان اهل آنجا بی

دوست و آشنا نخواهم ماند

البته هر وقتی که فرصت دارید برای

خدمت شما حاضر — انشاء الله

اکثر اوقات تشریف خواهید

آورد تا درباره بعضی اموار هم

گفتگو نمایم

یقین که سرکار در طهران قوم

و خویش دارید

Thirteenth Lesson.

'Passive Voice of the Verb: Order of Words in a Sentence: *Oratio Recta* and *Oratio Obliqua*.

§ 110. The Passive Voice of *all* Transitive Verbs is formed by appending to the Past Participle (§ 85, c), *singular*,² the various parts of the auxiliary *shudan*, 'to become' (§ 99). As the verb *davidan* can have no Passive, being an intransitive Verb, we take as our

¹ In place of using the Passive Voice, Persians often use the 3rd Person Plural of the Active Voice, as in the Examples following: — "He was killed"; *āra kūshand*, (*lit.* 'they killed him'): "He was given a present"; *in āmi bivaī dādand*. In the latter kind of sentence where in English a Passive Verb has a direct object after it, there is no other way of translating into Persian. (Cf. the use of the English *they*, German *man*, French *on*.)

² The older form of the past Participle without the final *-ah* is generally used in the Passive of *yāftan* (*yāb*), 'to find': e. g. *yāft mi-shavad*, 'it is being found'.

example the verb *kishtan* (root *kush*), 'to kill'. It must be remembered that its Past Participle means, 'having killed', but also 'having been killed' (§ 85, c).

§ 111. *Kishtan* (کشتن), to kill: Past Participle, *kishteh*.

Passive Voice.

A. Indicative Mood.

(a) Present Tense.

Singular.

Plural.

1 st P.: <i>kishteh mi-shavam</i> (کشته میشوم).	<i>kishteh mi-shavim</i> (کشته میشویم).
2 nd P.: <i>kishteh mi-shavi</i> (کشته میشوی).	<i>kishteh mi-shavid</i> (کشته میشوید).
3 rd P.: <i>kishteh mi-shavad</i> (کشته میشود).	<i>kishteh mi-shavand</i> (کشته میشوند).

'I am being killed, thou art being killed', etc. (cf. § 99, j).

The literal meaning of this tense is, 'I am becoming having been killed', or 'I become killed', etc.

(b) Imperfect Tense.

Singular.

Plural.

1 st P.: <i>kishteh mi-shuīdam</i> (کشته میشدَم).	<i>kishteh mi-shuīdim</i> (کشته میشدِیم).
2 nd P.: <i>kishteh mi-shuīdi</i> (کشته میشدِی).	<i>kishteh mi-shuīdid</i> (کشته میشدِید).
3 rd P.: <i>kishteh mi-shuīd</i> (کشته میشد).	<i>kishteh mi-shuīdand</i> (کشته میشدند).

'I was being killed', etc. (cf. § 99, b).

Literally, 'I was becoming having been killed', or 'I was becoming killed'. Like the Imperfect Indic. Act. (§ 85, b) this tense is also used with the sense of the Conditional, '(If) I were to be killed', 'Should I be killed', etc.

(c) **Preterite Indicative.***Singular.**Plural.*

1st P.: *kūshteh shūdām* (کشته شدم) *kūshteh shūdim* (کشته شدیم).

2nd P.: *kūshteh shūdi* (کشته شدی) *kūshteh shūdid* (کشته شدید).

3rd P.: *kūshteh shūd* (کشته شد) *kūshteh shūdand* (کشته شدند).

'I was killed', etc. (cf. § 99, a).

Literally, 'I became killed', etc.

(d) **Perfect Indicative.***Singular.**Plural.*

1st P.: *kūshteh shūdeh am* (کشته شده‌ام) *kūshteh shūdeh im* (کشته شده‌ایم).

2nd P.: *kūshteh shūdech i* (کشته شده‌ای) *kūshteh shūdeh id* (کشته شده‌اید).

3rd P.: *kūshteh shūdeh and* (کشته شده‌است) *kūshteh shūdeh and* (کشته شده‌اند).

'I have been killed', etc. (cf. § 99, f).

Literally, 'I am having become killed', etc.

(e) **Pluperfect Indicative.***Singular.**Plural.*

1st P.: *kūshteh shūdeh būdam* (کشته شده بودم) *kūshteh shūdeh būdim* (کشته شده بودیم).

2nd P.: *kūshteh shūdeh būdi* (کشته شده بودی) *kūshteh shūdeh būdid* (کشته شده بودید).

3rd P.: *kūshteh shūdeh būd* (کشته شده بود) *kūshteh shūdeh būdand* (کشته شده بودند).

'I had been killed', etc. (cf. § 99, g).

Literally, 'I was having become killed', etc.

(f) Future Indicative.

Singular.

Plural.

- 1st P.: *kúshteh khvâham shûd* *kúshteh khvâhim shûd* (کشته خواهم شد). خواهم شد.
 2nd P.: *kúshteh khvâhi shûd* *kúshteh khvâhid shûd* (کشته خواهی شد). خواهید شد.
 3rd P.: *kúshteh khvâhad shûd* *kúshteh khvâhand shûd* (کشته خواهد شد). خواهند شد.

'I shall be killed', etc. (cf. § 99, k).

Literally, 'I shall become killed', etc. What has been said in a previous paragraph (§ 100) regarding the use of the Future Indicative Active applies also to this tense.

B. Subjunctive Mood.

(a) Present Subjunctive.

Singular.

Plural.

- 1st P.: *kúshteh sháivam* (کشته شوم). شوم.
 2nd P.: *kúshteh shávi* (کشته شوی). شوی.
 3rd P.: *kúshteh shávad* (کشته شود). شود.

'I may be killed', etc. (cf. § 99, i).

Literally, 'I may become killed', etc. The strengthened form of the Auxiliary, *bî-shavam* may also be used: as, *kúshteh bî-shavam*, etc. This forms the 'Strengthened Present Subjunctive Passive'.

(b) Perfect Subjunctive.

Singular.

Plural.

- 1st P.: *kúshteh shûdeh bâsham* *kúshteh shûdeh bâshim* (کشته شده باشم). شده باشیم.
 2nd P.: *kúshteh shûdeh bâshi* *kúshteh shûdeh bâshid* (کشته شده باشی). شده باشید.
 3rd P.: *kúshteh shûdeh bâshad* *kúshteh shûdeh bâshand* (کشته شده باشند). شده باشند.

'I may have been killed', etc. (§ 99, *l*).

Literally, 'I may be having become killed', etc.

C. Other Moods.

(a) **Imperative.**

Singular.

Plural.

2nd P.: *kushteh shau* (کشته شو) 2nd P.: *kushteh shavīd* (کشته شوید).

'Be thou, ye, killed', (cf. § 99, *h*): literally, 'Become thou killed', etc.

(b) **Infinitive Present.**

kushteh shūdan (کشته شدن), 'to be killed' (cf. § 99).

(c) **Infinitive Perfect.**

kushteh shūdeh būdan (کشته شده بودن), 'to have been killed'.

(d) **Past Participle Passive.**

kushteh shūdeh, 'having been killed' (کشته شده).

§ 112. *Order of Words in a Sentence.* From the Exercises previously given the Student must have noticed that the usual order of words in a sentence is: — (1) Subject, (2) Attribute of the Predicate, (3) Direct Object, (4) Indirect Object, (5) Predicate.

As Adjectives and Nouns in Apposition directly (as a general rule) follow the Nouns which they qualify, of course these terms 'Direct Object' etc. denote the *whole* of the *logical* Direct Object and are not used in their narrower Grammatical sense.

Example: (1) "Pādshāh i nīkū (2) bā khyūshi (3) ān khāl'at-rā (4) bi sartīb i dilīr (5) 'atā farmūd", *The good king with pleasure presented that robe-of-honour to the brave colonel.* Emphasis is expressed by changing this order, but no change is required in the order of the words to denote a question.

When a subordinate sentence beginning with such words as *āgarchih*, *harchūnd kih*, *ba vujūdi kih*, etc. occurs, it *must* be inserted *before* the main portion of the principal sentence and be followed by *āmma* or some such word: as, "The minister presented the robe-of-honour to the general, although he was jealous of his fame"

Vazīr, āgarchih bar shukrat i sardār hīsād mi-būrd, ammā khāl'at-rū bi-vai 'atā farmūd. Other subordinate sentences are generally treated somewhat in the same way.

§ 113. The *indirect* narration (*oratio obliqua*) is rarely used in Persian: its place is generally taken by the *direct* narration (*oratio recta*), which is often introduced by *kih* ('that'): as, "The servant said that his master was not at home"; *Nāukar guft kih 'Shāhib tushrif nā-dārad*. This, of course, changes the tense of the verb in the latter clause.

Words.

<i>Āvardeh and</i> , (they have brought	<i>but</i> , an idol.
--) they relate.	<i>butparāsti</i> , idolatry.
<i>Irān</i> , Persia.	<i>'ahd</i> , covenant: fixed time
<i>Kaymānārš</i>	<i>bimā'i</i> , sickness.
<i>Istākhr</i>	<i>mūhlik</i> , destructive.
<i>Siyāmak</i>	<i>shuyūr</i> , prevalence.
<i>Hūshāng</i>	<i>khalq</i> , people.
<i>Tahmūris</i>	<i>kašir</i> , numerous.
<i>Balkh</i> (Proper Names).	<i>cārteh</i> , whirlpool.
<i>Shirāsb</i>	<i>fanī</i> , destruction, death.
<i>Bisitūn</i>	<i>tājāram</i> , unavoidably.
<i>Ibrāhīm i</i>	<i>'azīz</i> , dear, honoured.
<i>Ādham</i>	<i>dar guzāshtan</i> , to pass away
<i>Firdāusi</i> (Author of <i>Shāhnāmeh</i>).	<i>tasālli</i> , consolation.
<i>Pishdādiyān</i> (name of a line of	<i>sākhshan</i> (<i>sāz</i>), to make.
mythical Persian kings).	<i>rāfteh rafteh</i> , gradually.
<i>parastish</i> , worship.	<i>shī'r</i> , verse.
<i>parastidan</i> , to worship.	<i>maktūb</i> , written.
<i>Musalmān</i> , a Musalmān.	<i>'ibārat</i> , style.
<i>jahālat</i> , ignorance.	<i>islāh</i> , correction.
<i>balimīyyeh</i> , bestial.	<i>istīmāl</i> , use.
<i>rihāi</i> , deliverance.	<i>muhācareh</i> , idiom.
<i>caz'</i> , act of placing.	<i>nīsbat bi-</i> , in reference to.
<i>qā'ideh</i> , a rule.	<i>'aib nā-dārad</i> , it matters not
<i>qānūn</i> , a law.	<i>Furangi</i> , European.
<i>sar-sūsileh</i> , beginning of line	<i>Farangistān</i> , Europe.
(chain).	<i>yagīnan</i> , surely.
<i>qabīleh</i> , tribe.	<i>sa'f</i> , line, rank.
<i>utā'at</i> , obedience.	<i>kārvānsarā</i> , caravansarai.
<i>gārdan</i> , neck.	<i>mulūzim</i> , attendant.
<i>nihādan</i> (<i>nih</i>), to place.	<i>nāgāh</i> , suddenly.
<i>bar khāstan</i> (<i>khiz</i>), to rise.	<i>dalq</i> , beggar's robe.
<i>muhārabat</i> , war.	<i>kashkūl</i> , beggar's bowl.
<i>anjām</i> , end.	<i>'asā</i> , staff.
<i>anjāmīdan</i> , to end (<i>intr.</i>).	<i>dākhil shūdan</i> , to enter.
<i>jang</i> , battle, war.	<i>jadd</i> , grandfather.

<i>kúshlan</i> , to kill.	<i>az an i kih</i> { whose?
<i>banā namādan</i> , to build, to begin.	<i>māl i kih</i> {
<i>mukhlāfat</i> , opposition.	<i>mukhlātab</i> , person addressed.
<i>intiḡām</i> , vengeance.	<i>mutakāllim</i> , speaker.
<i>kāmar</i> , waist, loins.	<i>ādab</i> , courtesy.
<i>bāstan</i> (<i>band</i>), to bind.	<i>shimūrdan</i> (<i>shimār</i>), to reckon.
<i>lāshkar</i> , army.	account.
<i>farāham</i> , together.	<i>rā'y</i> , thought, opinion.
<i>shir</i> , a lion.	<i>rāst</i> , true, right, straight.
<i>palāng</i> , a panther.	<i>durūst</i> , correct.
<i>yūz</i> , a leopard.	<i>hīngām</i> , time.
<i>shikāst</i> , defeat.	<i>ishṭibāh</i> , mistake.
<i>div</i> , a demon.	<i>kunūn</i> , <i>aknūn</i> , now.
<i>dūshman</i> , an enemy.	<i>hāl</i> {
<i>uftādan</i> (<i>uft</i>), to fall	<i>al'ān</i> { now.
<i>mā'rikeh</i> , field of battle.	<i>mīndarāj</i> , recorded.
<i>lāftan</i> (<i>tāb</i>), to turn (<i>tr.</i>).	<i>shwarā</i> , (Ar. pl. of <i>shūr</i> , a poet.).
<i>pā-y-i tākh</i> , capital.	<i>mubāligh</i> , exaggeration.
<i>sāltanat</i> , kingdom, reign.	<i>shakk</i> , doubt.
<i>sultān</i> , ruler, Sultan.	<i>asl</i> , root, origin.
<i>murājāat</i> , return.	<i>tārikh</i> , history (Ar. pl. <i>tarārikh</i>).
<i>tāj</i> , a crown.	<i>qadīm</i> , ancient.
<i>shāhi</i> , royal.	<i>'āqil</i> , intelligent: a sage (Ar. pl. <i>'uqalā</i>).
<i>pādshāhi</i> , reign.	<i>kūh</i> , mountain.
<i>paidā</i> , discovered.	<i>muwārikh</i> , historian.
<i>nūr</i> , light.	<i>afsāneh</i> , fable.
<i>ilāhi</i> , Divine.	<i>Sar Jān Mālkam</i> , Sir John Ma-
<i>zāhid</i> , a hermit.	colm.
<i>ātash</i> , fire.	<i>musāmmā' bi-</i> , named.
<i>zamān</i> , time.	<i>qabūl dūshlan</i> , to accept.
<i>isti'ānat</i> , aid.	<i>rāqam</i> (Ar. pl. <i>arqām</i>), inscription.
<i>dānish</i> , wisdom.	<i>mikhi</i> , cuneiform.
<i>vāfir</i> , abundant.	<i>sākheh</i> , rock.
<i>zāfar</i> , victory.	<i>bishtar</i> , more.
<i>khvāndan</i> , to read.	<i>itlāf</i> , information.
<i>navishtan</i> (<i>navis</i>), to write.	<i>tāifeh</i> , race, people.
<i>habs</i> , captivity.	<i>ta'āqub</i> , pursuit.
<i>farū giriftan</i> , to learn, acquire.	<i>ustukhṛān</i> , a bone.
<i>vāsiḡeh</i> , method.	<i>māhi</i> , a fish.
<i>qaid</i> , bond.	<i>ārreh</i> , a saw.
<i>asir</i> , captivity.	
<i>bakhshidan</i> , to bestow.	

Exercise 25.

تاریخ قدیم ایران

آورده اند که اول پادشاه ایران کیو مرث بوده است — درباره
وی مسلمانان میگویند که او اول کسی است که مردم را از جهالت
بهیمیه رهائی داده وضع قاعده و قانون در میان ایشان کرد —

اوسر سلسله پيشداديان است — در اول كسى جُز قيله او باطاعتش
 كردن نهاد ديگران بمخالفت برخاستند — كار بمحاربت انجاميد —
 در يكي از جنگها پسرش سيامك كشته شد — كيومرث با بيقام پسر كمر
 بست و لشكري فراهم آورده پسر سيامك هوشنگ را همراه گرفت
 — فردوسى ميگويد كه در آن سفر همه شيران و پاننگان و يوزان
 كه در ملك او يافت ميشدند در لشكر او بودند — چون شكست بر آن
 ديوانى كه دشمنان او بودند افتاد و روى از معر كه بر تافتند كيومرث
 به بلخ كه پاى تخت سلطنت او بود مراجعت فرموده تاج شاهى را بر
 سر هوشنگ نهاد و خود زاهد گرديد — پادشاهى كيومرث سي
 سال بود — هوشنگ با عدل و حكمت سلطنت كرد و شهرهاى بزرگ
 بنامود — آتش در زمان او پيدا شد و او آت را نور الهى دانسته
 مردم را به پرستيدن آن امر فرمود — مدت سلطنتش چهل سال بود
 — بعد از وى پسرش طهمورث پادشاه گشت — طهمورث را
 وزيرى بود شيراسب نام كه به استعانت دانش وافر وى بر ديوان
 ظفر يافت — طهمورث خواندن و نوشتن را از ديوانيكه در حبس
 او بودند فرا گرفت و بدى بواسطه ايشانرا از قيد اسيرى رهانى
 بخشيد — بت پرستى در عهد او پيدا شد — و سبب آن اين بود كه
 بيمارى مهلكى در ايران شيوع يافته خلق كثير در ورطه فنا افتادند
 — لاجرم هر كرا عزيزى از دوستان و اقارب در ميگذشت براى
 تسلى خاطر تصوير او را ساخته در خانه نگاه ميداشت تا رفته رفته
 اين رسم سبب پرستش بتها شد — سلطنت طهمورث سي سال بود

Translation 26.

One day Sultān Ibrāhim i Adham was seated at the door of his palace, and his attendants (had drawn ranks) were drawn up in line by him. Suddenly a mendicant with a beggar's-robe and bowl and staff, having arrived from a journey (road), wished to enter the palace. The Sultān's attendants asked him saying (having enquired from him said), "Where art thou

going, old man?" The mendicant said, "I want to go into this caravansarai". In reply to him they said, "This is the palace of the ruler of Balkh and not a caravansarai". The old man said, "No, it is a caravansarai". The Sultān, on hearing (having heard) this, called the mendicant before him and said, "Mendicant, this is my house; for (from) what reason dost thou say that it is a caravansarai?" The old man replied, "Ibrāhīm, permit me to (command permission in order that I may) ask thee (from thee) a few (*chand*) questions. Whose house was this at first?" The Sultān said, "My grandfather's". He said, "When thy grandfather passed away, whose did it become?" The Sultān said, "My father's." The mendicant said, "When thy father died, to whom did it pass (arrive)?" The Sultān in reply said, "It passed on to me". The mendicant said, "When thou passest away (*pres. Subj.*), to whom will it go (*bi-rasad*)?" He said, "To my son". The mendicant in reply to him said, "Ibrāhīm, a place that one enters and another goes out of is a caravansarai and not a dwelling (*khūneh*)".

Conversation.

ایرانی

فرننگی

بلی صاحب من قدری از آنرا خوانده
ام و شعرهای فردوسی را بینهایت
پسندیده (ام)

آیا شما شاه نامه خوانده اید

اذن بدید که عبارت سرکار را اصلاح
نمایم - اهل ایران استعمالو آن
مخاوره (یعنی گمان بردن) را در
گفتگو نسبت بمخاطب بر حسب ادب
نمیشمارند اما عیب ندارد که
متکلم از روی ادب آنرا نسبت
بنمود بگوید

شنیده ام که تا بحال همه اهل ایران
گمان می برند که آنچه در آن کتاب
نوشته است راست و درست
میباشد

البته ما آنها را باور میکنیم باین معنی که
اگرچه هر شخص میداند که
فردوسی برسم شعر اقدری مبالغه
کرده است اما شکی نداریم که
اصل آن تواریخ درست میباشد

به بخشید اشتباه کردم میخواستم بگویم
که بنده گمان می برم که اهل
ایران تا کنون آن حکایتها را
که در شاه نامه مندرج است
باور میکنند

خوب مای بنیم که سر جان ملکم
در کتاب مستی به تاریخ ایران
بعضی از آنها را که در شاه نامه
است بیان کرده است که گویا
آنها را قبول داشته در این چه
میفرماید

پس بدانطور غلطی فرنگستان آآن
میتوانند اشتباه های سر جان
ملکم را اصلاح نمایند - خیلی
خوب - اما میخواهم پرسیم که
آنانکه آن رقهای میخی را نوشته
اند از کدام طایفه بودند
پس اهل ایران اشتباه های فرنگیان را
اصلاح نموده اند

یقینا بر هر عاقلی مثل سرکار شما محفی
نیست که مؤرخان فرنگستان همه
آن قصه ها را افسانه می شمارند

بلی اما آآن مآآن ارقام میخی
را که بر صخره های کوه بیستون
واصطخر یافت میشود خوانده
و ترجمه کرده ایم و از تاریخ قدیم
ایران بیشتر اطلاع داریم از آنچه
سر جان ملکم داشته است
از اهل ایران بودند

Appendix to thirteenth Lesson.

Irregular Verbs.

§ 114. As has been already said, the *only* irregularity in the conjugation of the so-called Irregular Verbs consists in the formation of the Infinitive from the Root modified in a particular manner. When both the Infinitive and the Root are known, the formation of the various tenses and moods proceeds exactly as shewn above in the Regular Verb. Many of the Irregular Verbs, with their Roots subjoined, have already been given in the Exercises, but for convenience of reference all the Irregular Verbs are here entered alphabetically (in the order of the Persian Alphabet). A few that are quite regular are also entered (with R prefixed) where any mistake might otherwise be made regarding the root. Those parts of the verbs which are enclosed in square brackets are now obsolete, and should not be used in speaking or even in writing, though they are entered here because they occur in the older writers.

§ 115. List of Irregular Verbs.

[*Ājidan*, *ājīn*], *ājideh*, to stitch,
make raised stitches, *e. g.*
for ornament.

[*ākhtan*, *ākḥ*], *ākhteh*, to draw
out. [adorn.
ārāstan [*ārāy*], *ārāsteh*, to

- [*āzūrdan*, *āzār*], *āzūrdeh*, to annoy.
āzmūdan, *āzmīy*, to test, try.
 R. [*āzdan*, *āz*], to stitch (= *ājidan*, q. v.).
 [*āsūdan*, *āsūy*], *āsūdeh*, to repose.
 [*āshūftan*, *āshūb*], *āshūfteh*, to disturb.
āghishtan { *āghār*], *āghishte*,
āghāridan { to steep, (in blood).
 R. *āghishtan* { *āghish*], to em-
āghishidan { brace; to cut.
āfaridan, *āfarīn*, to create.
āgāndan, *āgan*, to stuff.
 [*ālūdan*, *ālūy*], *ālūdeh*, to defile.
 [*āmūdan*, *āmāy*], *āmūdeh*, to prepare.
āmadan, *āy*, to come.
āmūkhtan, *āmūz*, to learn, (to teach, old.).
āmīkhtan, *āmīz*, to mix.
āfrūkhtan, to exalt { *āfrūz*,
āfrūshstan, to hoist { to raise.
āfzūdan, *āfzūy*, to increase (trans.).
 R. *āfshāndan*, *āfshūn*, to sprinkle.
āfshūrdan, *āfshār*, to squeeze.
āftūdan, *āft*, to fall.
 [*andūdan*, *andūy*], to smear.
 [*anbūshstan*, *anbūr*], *anbūshste*,
 to heap up.
andākhtan, *andāz*, to throw.
andūkhtan, *andūz*, to store,
 lay up.
ingūshstan, *ingūr*, to deem.
 [*āghāshstan*, *āghāsh*(?)], to accumulate.
 [*āghūshstan* { *āghūsh*] to em-
 [*āghūshidan* { brace.
āfrūkhtan, *āfrūz*, to kindle.
āngīkhtan, *āngīz*, to stir up.
āvārdan, { *āvar*,
 vulg. and old, *āvūrdan* { *ār*, to
 bring.
āvīkhtan, *āvīz*, to hang (tr.
 and intr.).
īstūdan, *īst* {
 obs. *īstādan*, *īst* { to stand up.
- Bākhtan* { *bāz*, to play, to
Bāzidan { lose (a game).
 R. *bāftan*, *būf*, to weave.
bāyīstan, *bāy*, ought, to be,
 proper (impersonal).
būrdan, *bar*, to carry off.
bāstan, *band*, to bind.
būdan, *buv*, *bāsh*, to be.
bīkhtan, *bīz*, to sift.
 [*Pālūdan*, *pālāy*], to strain.
 [*pāistan* { *pāy*], to be firm.
pāidan { *pāy*], to be firm.
pūkhtan, *paz*, to cook.
pažīrūftan, *pažīr*, to accept,
 receive.
pažmūrdan [*pažmūr*], *pažmūrdeh*,
 to wither (intr.).
pardūkhtan, *pardūz*, to busy
 oneself with (bi).
 [*parūkhtan*], *parhīz*, to ab-
 stain from (az).
panulūshstan, *pandūr*, to sup-
 pose.
 [*pīkhtan*, *pīz*], to take captive.
 [*pirāstan*, *pirāy*], *pirāste*, to
 adorn.
paimūdan, *paimūy*, to measure.
paivāstan, *paivānd*, to unite
 (tr. and intr.).
 [*Tākhtan*] { *tāz*, *tākhte*, to
tāzidan { twist, to gallop.
tāftan, to twist, turn { *tūb*, to
tūbidan, to shine { shine,
 turn.
 [*tūkhtan*, *tūz*], to collect.
 [*tanūdan*, *tanāv*], to twist, spin.
tavānistān, *tavān*, to be able.
Jūdan, *jāv*, to chew (vulg.
 for *khāidan*).
jāstan, *jah*, to leap.
jūstan, *jūy*, to seek.
Chidan, *chin*, to pluck.
KHāstan, *khīz*, to rise.
khusbūdan { *khusb* } to lie
khūftan { } down, to
 R. *khurābidan*, *khurāb* { be asleep.
Dādan, *dih*, to give.
dāshtan, *dār*, to have, possess.
dānistān, *dān*, to know (savour).

Note. Some of these verbs have not been placed in alphabetical order.

dirādan } *dirav*, to reap.
dirāvīdan }
dīkhtan, *dīz*, to sew.
[dīkhtan] } *dūsh*, to milk.
dāshīdan }
dīdan, *bin*, to see.
Rabīdan, *rabīy*, to snatch away.
[rāstan, rah], to escape.
[rūstan] } *rūy*, to grow up, spring
[rūdan] } up.
[rīshan] } *ris*, to spin.
[rīshan] }
[rāftan, rav], to go.
[ruftan] } *[rūb]*, to sweep.
[rūftan] }
[rīkhtan, riz], to pour out, spill.
[Zādan] } *zāy*, to bring forth
[zādan] } young.
zādan, *zan*, to strike, beat.
[zīdādan, zīdāy], to rub off, to
 polish.
[zīnādan, zīnav], to neigh, howl.
[zīstan, ziy], *zindeh* (Agential), to
zandeh live.
Sākhtan, *sāz*, to make.
sādan (v. *sūdan*).
[sāpūrdan, sipār], to entrust.
[sitādan] }
[sitādan] } *sitān*, to seize, take.
[sitādan] }
[vulg. sūndan, sūn], to get, buy.)
[sūkhtan] }
[sūkhtan] } *sanj*, to weigh.
[sanjīdan] }
[sīrīshan] } *sīrish*. *sīrīshk*, to
 } *sīrish* (vulg.). knead,
 mix.
[surīdan] } *sariy*, to sing.
[sarīdan] }
[sūftan] } *suft* | *sūfteh*
 } *sunb* { to pierce, bore.
[sunbīdan] }
sūkhtan, *sūz*, to be burnt, to burn
 (intr.), (old to burn trans.).
[sūdan] } *sāy*, to pound.
[sūdan] }
Shāyīstan, *shāy*, to be fitting
 (impersonal).
shītāftan, *shītāb*, to hasten.
shūdan, *shar*, to become (old, to go).
shūstan, *shūy* (vulg. *shūr*), to
 wash.

R. *shikāftan*, *shikāf*, to cleave,
 split (trans.).
shikāstan, *shikan*, to break
 (trans: a stick, e. g.).
shikūftan } *shikuf*, to burst
 (shikūftan?) } into bloom.
shamurdan, *shamār* (old *shā-
 mur*), to count.
shinākhlan, *shināc*, to recognise,
 to know (connaître).
[shunādan] } *shīnav*, to
[shinīdan] } hear, to
[shavāftan (vulg.)] } smell.
[Ghūnādan, ghūnav], to slum-
 ber.
[firistādan, firist], to send.
[farkāndan] } *farkānd*, to
[farkāndan] } cause to dig
 a canal.
farmīdan, *farmāy*, to com-
 mand.
furūkhtan, *furūsh*, to sell.
fīrīstan, *fīrīb*, to deceive.
fuzūdan, *fazāy*, to increase
 (trans. Another form of
afzādan, q. v.).
fīshūrdan, *fīshūr*, to crush
 (another form of *afshūrdan*,
 q. v.).
[Kāstan] } *kāh*, to grow thin,
[kāshādan] } waste away (intr.)
[kāshādan] } *kār*, to sow, plant
[kīshādan] } (seed)
[kūftan] } *kāv*, to dig (vulg. to
[kādan] } search a person for
 stolen property, etc.).
kādan, *kun*, to do.
 R. *kāndan*, *kan*, to dig.
[kūftan] } *kūb*, to knock, pound,
[kūbīdan] } crush.
Gudīkhtan, *gudāz*, to melt
 (trans.).
guzārīdan, to place } *guzār*, to
guzāshādan, to leave } leave, let,
 permit, place.
guzāshādan, *gūzar*, to pass by.
gardiādan (see *gāshādan*).
girīftan, *gir*, to seize, take.
gurīkhtan } *gurīz*, to
 (vulg. *gurīkhtan*) } flee.
gīristan [*gīriy*], to weep.
guzīdan, *guzīn*, to choose.

R. *gazīlan*, *gaz*, to bite.

gusīstan { *gūsīl*, to break
qusīkhtan { (trans., e. g. a
gusīldan { thread). (Vulg.
 strengthened imperat. *bīs-*
gul for *bīgusīl*).

gushādan { *gushūy*, to open,
gushūdan { loosen.

gāshtan { *gard*, to become.
gardīdan {

gūftan, *gūy*, to say, speak.

gumāshstan, *gumār*, to appoint.

[*gūndan*] { *gand*, to stink.
gandīdan {

R. *Mīndan*, *mān*, to remain.

[*mānistān*], *mān*, to resemble.

mīrdan, *mīr*, to die.

Nigarīstan, *nīgar*, to look at.

[*nishāstan*] { *nishān*, to set, seat,
nishāndan { plant.

nishāstan, *nishān*, to sit down.

namādan, *namāy*, to show.

navākhtan, *navāz*, to sound (tr.
 and intr.); to receive with
 honour; to pet (a child).

navishtan { *navis*, to write.
 (old *nabīshstan*) {

nihādan, *nih*, to put, lay down.

[*nihāftan*, *nihāft(?)*], *nihāfteh*, to
 hide (trans.).

Hishtan { *hīl*, to move (trans.

hīlīdan { (old and vulgar).

Yāftan, *yāb*, to get, obtain.¹

§ 116. As noticed above (§ 74), in the first syllable of some verbs (e. g. *namādan*, while *a* is used in some places, *i* is heard in others, and *u* may still be found elsewhere. We have in the above list adopted in each case the most usual pronunciation (the short vowel hardly ever being written in Persian).

§ 117. There is (as will be noticed in the List given above) a great tendency to form regular infinitives in *-īdan* from the roots of irregular verbs. In some cases, however, both the regular and the irregular forms are now obsolete, as shewn above. New verbs are often formed by compounding the present or past participle, or sometimes the shortened infinitive, with auxiliaries. Thus for the tenses formed from the obsolete root of *girīstan*, to weep, we find *giriyaṁ mī-shuvad* etc. substituted: for *arāstan*, *arāsteh kārdan*: for *zīstan*, *zīst namādan*, etc.

§ 118. To the advanced Student the following rules for the formation of the Infinitive from the Root of Irregular Verbs may be useful.

The old termination of the Infinitive in Persian (*Pahlavi*, *Darī*) was *-tan* (cf. Sanskrit *-tum*, Latin Supine in *-tum*): *-dan* has arisen from this by softening the *t* after a vowel or a liquid letter, and can therefore

¹ A very few Irregular Verbs the sense of which is somewhat obscene have been omitted from the above list.

occur only after such letters (the vowels long or short and the liquids *n* and *r*).

§ 119. Rules. I. A few Roots insert *ā* (lengthened from an original final *ā* in the root: cf. *i-stā-dan* and Lat. *stā-re*): e. g. *ist-ā-dan*, (older *istādan*), *frist-ā-dan* (same root with prefixed *fra*, [Greek *πρω-*, Lat. *prō*, Skt. *pra*]).

II. Many verbs, the roots of which end in *-āy*, change this into *ā* before the ending *-dan*, e. g. *sitāy*, *sitādan*.

III. Many verbs, the roots of which end in *-ār*, change the *ā* into *ū* before appending the *-dan*: e. g. *shamār* (old *shimur*), *shamūrdan*.

IV. Other roots in *ar* and *ūr*, if they take the older ending *-tan*, change the *r* into *sh* before it: as *gūzar*, *gūzāshstan*; *gūzār*, *gūzāshstan*; *dar*, *dāshstan*: but if they take *-dan* they retain the *r*, sometimes changing the preceding vowel of the root: as, *gūzār*, *gūzārdan*: *bar*, *būrdan*.

V. Roots ending in *h*, *nd* (and also those in *n* which take *-tan*) change this into *s* before *-tan*: as, *rah*, *rāstan*; *band*, *bāstan*; *shikan*, *shikastan*.

VI. Roots ending in *z*, *s*, *sh*, change their final consonant into *kh* before *-tan*; as, *andāz*, *andākhstan*: *shināz*, *shinākhstan*: *dūsh*, *dūkhstan*. (Some exceptions are found, e. g. *āgūsh*, *āgūshtan*.)

VII. Roots ending in *v*, *b*, *āy*, change these letters into *f* before *-tan*: as, *rav*, *rāftan*: *rūb*, *rūftan* (*rūftan*): *gūy*, *gūftan*.

VIII. Roots ending in *in*¹ often omit the *n* before the termination *-dan* or *-tan*: as *chin*, *chidan*: *guzin*, *guzīdan*.

IX. Some Verbs, the roots of which were originally nouns, adjectives or participles, add *-istan* or *īstan*, instead of the simple *-tan* (i. e. insert *i*, or *ī*, connecting

¹ The *n* is no original part of the root in such verbs: e. g. *kun* (root of *kārdan*) is contracted from the Avestic *kerenav* (cf. *nu* class of verbs in Sanskrit, Greek *δεικνύω*, Latin *pōno* for *pōs-n-o*. So *chin* fr. *√chi*.) In *nishin* (*ni* = Russ. *na-*, Lat. *in*: *shas* (*sh* for *s* after *i* = *sed*, [Lat. *sedere*]) the *n* is for *d* or *nd*.

vowel, and *s* for euphony, before *-tan*): as, *niḡarīstan* (*niḡar*); *tuānīstan* (*tuān*): *duñīstan* (*duñ*).

X. When a preposition is prefixed to strengthen the verb, the conjugation is unchanged thereby: as *khāstan*, *khiz*; *barkhāstan*, *barkhiz*. Only when the prepositional nature of the prefix is forgotten is a slight change allowed; as, *pazirīftan*, *pazir* (from *pazi* = Avestic *paiti*, Greek *πρός*, and *raftan*; cf. vulgar *r-ēd* for *rav-ad*, contracted); *avārdan*, *āvar* (from *a* + *būrdan*, *bar*).

§ 120. The full explanation of some of the irregularities requires a reference to older forms of the language and does not lie within the scope of the present work. But the following notes may be useful: — *Didan* is from the *√dhi*, 'to separate, distinguish, discern'; *bin* is the Avestic *vaen*, 'to see'. *Amadan* = *ā* + *1gam*, while *āy* = *ā* + *√i*. The original Persian form of the root of *guīftan* is the Avestic *girew*, which became *giriv*, hence the infinitive *girīftan* (Rule VII.). The present form of the root, *gīr*, comes from this by contraction, and the vowel is lengthened as a compensation for this contraction.

Fourteenth Lesson.

The Causative Verb: Compound and Prepositional Verbs.

§ 121. The Stem of those parts of the Causal or Causative Verb that are formed from the Imperative is produced by appending the termination *-an* to the root of the simple Verb, thus producing a secondary root from which all the other parts may be formed quite regularly. In other words, the root of the Causative Verb coincides in form with the Present Participle of the simple verb. The Infinitive adds to this the termination *-dan*, to which the uniting vowel *i* may be prefixed. The meaning and use of the Causative Verb are seen by comparing the verb *raise* with the verb *rise*, of which the former is the Causative, in English. So also we may call 'to seat' the Causative of 'to sit', the former meaning 'to cause to sit'. In Persian there are many Causative Verbs, though they cannot be formed from every simple Verb, and their use is becoming more rare than formerly. In a few instances the Causative remains when the simple verb has ceased to exist: as *agahūnīdan*, 'to inform', from *agāh*, which now exists only as an adjective, 'aware'.

§ 122. Examples of Causative Verbs.

Simple Verb.	Root.	Caus. Root.	Caus. Infin.	Meaning.
<i>navishtan</i> , 'to write'.	<i>nav</i> 's	<i>navisān</i>	<i>navisan-(i)-dan</i> .	To cause to write, to dictate.
<i>rasīdan</i> , 'to arrive'.	<i>ras</i>	<i>rasān</i>	<i>rasan-(i)-dan</i> .	To cause to arrive, to bring.
<i>tarsīdan</i> , 'to fear'.	<i>tars</i>	<i>tarsān</i>	<i>tarsan-(i)-dan</i> .	To cause to fear, to frighten.
<i>rāstan</i> , 'to escape'.	<i>rah</i>	<i>rahān</i>	<i>rahan-(i)-dan</i> .	To cause to escape, to save.
<i>amūkhtan</i> , 'to learn'.	<i>amūc</i>	<i>amūzān</i>	<i>amūzan-(i)-dan</i> .	To cause to learn, to teach.

§ 123. To the Rule given in § 121, the chief exceptions are:

Simple Verb.	Root.	Causative Root.	Caus. Infin.	Meaning.
<i>rāftan</i> , 'to go'.	<i>rav</i>	<i>ran</i> (cont. for <i>ravān</i>)	<i>rāndan</i>	To drive.
<i>nishāstan</i> , 'to sit down'.	<i>nishūn</i>	<i>nishān</i>	<i>nishāndan</i>	To seat.
<i>guzāshstan</i> , 'to pass'.	<i>gūzar</i>	<i>guzār</i>	<i>guzāshstan</i>	To leave.

But this last verb also forms *guzaran-(i)-dan*, 'to offer (a sacrifice)', 'to cause to pass'.

§ 124. Compound Verbs.

Owing in large measure to the Arabian conquest of Persia and the consequent introduction of Islam, many Arabic participles, nouns and adjectives are in Persian used with Persian auxiliaries to form new verbs. Persian adjectives or participles, and sometimes nouns and the shortened infinitives of verbs (as *zist namūdan*) are sometimes similarly used to form the first element in such compounds. The Persian transitive verbs used to form the second element all assume the meaning of *to make*, or *to become*, or something similar. The chief of the verbs so used with a few examples of the compound verbs are here subjoined.

Auxiliary.

kārdan (*kun*), 'to do'.
namūdan (*namūy*), 'to shew'.
dādan (*dih*), 'to give'.

zādan (*zan*), 'to strike'.
khayrdan (*khayr*), 'to eat'.
burdan (*bar*), 'to carry off'.
sūkhtan (*sūz*), 'to make'.
farmūdan (*farmūy*), 'to order'.

dīdan (*bīn*), 'to see'.

khashīdan, 'to draw'.

dāshtan (*dār*), 'to have'.
dunīstan (*dun*), 'to know'.

gardānīdan, 'to render'.

āmudan (*āy*), 'to come'.

shudan (*shav*), 'to become'.
gāshtan (*gard*), 'to become'.

yāftan (*yāb*), 'to get'.
varzīdan, to act.

Compound Verb.

māīdad kārdan, to help.
tāīlab namūdan, to demand.
taghyīr dādan, to change
 (trans.).

harf zādan, to speak. [ed.
zakhmkhayrdan, to be wound-
gamān būrdan, to fancy.
rāzi sūkhtan, to satisfy.
mulāḥiẓeh farmūdan, to per-
 use.

tadūruk dīdan, to make pre-
 paration.

zūḥmat kashīdan, to take
 trouble.

dūst dāshtan, to love.

māslāḥat dūnīstan, to approve
 of.

narm gardānīdan, to soften,
 crush.

yadīd āmudan, to become
 evident.

marqūm shudan, to be written.

zāḥir gāshtan, to become
 clear.

tabdīl yāftan, to be changed.

jasīrat varzīdan, to presume,
 venture.

§ 125. Such of the Compound Verbs as are transitive in Persian take the postposition *-rā* after their direct object whenever *-ra* would occur with the direct object of a simple Verb (§ 41): as *āru farmūdand*, or *āru ḥukm kārdand*, 'they commanded him'; *ān kitāb-ra khānīd*, or *ān kitāb-ra mulāḥiẓeh-farmūdīd*, 'you read that book'. So also *ishān-rā mulaqāt-kārdīm*, 'we met him': *ān kūghaz-rā taḥrīr-namūd* (or *navīšt*), 'he wrote that letter'. In some Compounds more than one auxiliary may be used without materially changing the sense: e. g. *tālab-kārdan* is the same as *tālab-namūdan*. But in others no change can be made: e. g. *tabdīl-kardan* (or *-namūdan*) and *taghyīr-dādan* are correct, but

the auxiliaries must not be interchanged. The student in his reading should pay especial attention to this matter.

A very few Persian verbs have been formed from Arabic nouns by simply adding the infinitive ending *-i-dan*: the chief of these are *talab-i-dan*, 'to demand'; *fahm-i-dan*, 'to understand'; *raqsīdan*, 'to dance'; *bal'īdan*, 'to swallow'.

§ 126. *Prepositional Verbs* (Verbs compounded with prepositions) have been dealt with in § 109 above. Some verbs undergo more or less change of meaning when united to prepositions: *c. g.*:

Dar āvārdan, to bring out (*az*); to bring in (*bi*).

dar kasīhdan, to draw out (*az*).

dar āvikhtan, to grapple with.

nidā dar dādan, to utter (give out) a cry.

dar mādān to be destitute, weary.

rā guzārdan (guzāštan) to leave behind.

rā istādan, to stop, come to a stand: to stand up.

ru dāshtan, to hold back: to station.

vā (or bāz) kārdan, to open.

bāz āmadan, to come back.

bāz istādan, to desist from (*az*).

bar gūštan (gardīdan), to return, turn back.

dar guzāštan, to pass away (*az*); to pass over (*az*, *bar*).

dar āmadan, to come in (*bi*); to come out (*az*).

chīnān ru namādan, to point out as such.

furū būrdan, to swallow up: to force down (as a needle into cloth).

furū girīftan, to acquire, learn.

bar dāshtan, to carry off.

bar khayrdan, to meet with (*-ra*, or *bi*).¹

dar uftādan, to occur: to fall in with (*bi*).

dar yāftan, to find out, discover.

var² shikāstan, to become bankrupt.

pīsh girīftan, to assume, take upon oneself (the government, etc.).

¹ *Bar khayrdan (az)* also means 'to profit by': as, *az ta'lim i ā bar khayrdam*, 'I profited by his instruction'. But here *bar* is a noun meaning 'fruit'.

² *Var* is another (popular) form of *bar*: so people often say *var dāshtan* for *bar dāshtan*.

vil kârdan (vulgar for *rahâ kârdan*), to let loose.

bar kâim zâdan, to confound.

birûn kârdan (*rahkt az kihud*) to put off (one's clothes).

Words.

Vafât, death, decease.

Jamshîd }
Zahhâk } proper names of
Shaddâd } fabulous people.

Rûstam }
Bambai, Bombay.

Shiraz }
Kâzarân } Names of places.
Fârs }
Sistân }

Bûshâhr }
Abûshâhr } Bushire.

Hind, India.

Chîn, China.

Istakhr, Persepolis.

takht, throne: bed.

sharâb, wine.

paidâ, discovered.

mashhûr, well-known.

banâ nihâdan, to build: to begin.

bar ân and, they assert.

khalq, people.

tâbakeh, class, grade.

qismat, share, division.

kâtib, scribe, writer.

sipâhi, soldier.

arbâb (Ar. pl. of *rabb*, Lord),
 masters.

hîraf (Ar. collective form of
hîrfat), occupations.

sanûyî (Ar. pl. of *san'at*), a trade,
 calling.

arbâb-i hîraf va sanûyî, artisans.

ahl, people.

falâhat, agriculture.

zir'ât, husbandry.

ahli f. va z. husbandmen.

tûjâr (Ar. Pl. of *tûjir*), merchants.

saudâgar, a trader.¹

shâmsi, solar.

gârdîsh, turn, wandering.

afsuneh, fable.

asâmi (Ar. pl. of *ism*), names.

dâm, net, trap.

muhâbbat, love.

giriftâr, captive.

zâujeh, spouse.

lâkin, but.

gumûshteh, agent.

dastgir, captured.

farmân, command.

qatl, execution, murder.

zahr, poison.

halâk, destroyed.

âlâveh bar, over and above.

zâmm, a surety.

zâmmât, security.

tavâqquf, delay.

mirâkhhâs shûdan, to take leave.

bi-shûkh, jokingly.

tâlâb, a demand.

siyâheh, a list.

shinâkhtan (*shinâs*), to recognise.

ta'âjjub, surprise.

muta'âjjib, surprised.

taftîsh, enquiry, search.

mâhr kârdan, to erase.

shâbt kârdan, to insert.

taslu'if avârdan, to come.

tashrif dâshudan, to be in, to be at
 home, to remain.

vârd shûdan, to arrive.

châpâr (vulg. *châppar*), postal
 courier.

châpâri, postal service.

âhmaq, a fool.

mûmkim, possible.

râh uftûdan (*uft*), to start, set out.

kûtal, steep mountain ascent.

qâfileh, caravan.

¹ This word is now used only in writing. The proper distinction between *tûjir* and *saudâgar* is that the former is a merchant resident in one place: the latter goes abroad and brings goods back with him to sell.

<i>avā'il</i> , (Ar. pl. of <i>avval</i>), first, beginning.	<i>masāfat</i> , distance.
<i>sāltanat</i> , reign, kingdom.	<i>tai kardan</i> , to traverse.
<i>'ālam</i> , world.	<i>sūr'at</i> , speed, rapidity.
<i>ma'mūr</i> , built; populated.	<i>davāzdeh rāzeh</i> (adv.), in 12 days.
<i>rā'yyat</i> , subjects, people.	<i>tunhā</i> , alone.
<i>ābād</i> , inhabited; well off.	<i>āyāl</i> , family (pop. wife).
<i>bī'l ākhireh</i> , finally.	<i>yakshānbeh</i> , Sunday.
<i>iqbāl</i> , prosperity.	<i>lang</i> , lame.
<i>bakht</i> , good fortune.	<i>lang namīdan</i> , to halt.
<i>maghrūr</i> , proud.	<i>qatīrdār</i> , muleteer.
<i>da'vā</i> , claim.	<i>āsāni</i> , ease.
<i>Khuddā</i> , Deity, divinity.	<i>hārat kardan</i> , to set out.
<i>timāsh</i> , likeness, image.	<i>māusam</i> , season.
<i>sūrat</i> , form; face.	<i>bahār</i> , spring.
<i>māyeh</i> , substance, cause.	<i>tābistān</i> , summer.
<i>bizārī</i> , disgust.	<i>pāiz</i> , autumn.
<i>nasl</i> , off spring.	<i>zamistān</i> { winter.
<i>za'm</i> , fancy.	<i>zimistān</i> }
<i>barādarzādeh</i> , brother's son.	<i>ṣaḥīḥ o salāmat</i> , safe and well.
<i>khayāharzādeh</i> , sister's son.	<i>mānzil</i> , stage, halting place, destination.
<i>tāqat</i> , strength (to suffer), endurance.	<i>maqūd</i> , purposed.
<i>muqāwamat</i> , resistance.	<i>havā</i> , air, weather.
<i>ṣaḥrā</i> , desert.	<i>rāḥat</i> , ease, comfort.

Exercise 27.

تاریخ ایران

بعد از وفاتِ طهمورث جمشید برادر زارۀ او بر تخت بنشست — میگویند که شراب در عهد او پیدا شد و مشهور است که اصطخر فارس را که آنرا تختِ جمشید نیز میگویند او بنانهاد — مورخان ایران بر آنند که او خلق را بر چهار طبقه قسمت کرد اول علما دُوم کاتبان سِوم سپاهیان چهارم اربابِ حرف و صنایع و اهل فلاحت و زراعت و تجارت — نوشته اند که وضع سالِ شمسی نیز در زمانِ جمشید بود — در اوایلِ سلطنتِ وی عالمِ معمور و رعیتِ آباد بود اما بالاخره اقبالِ بخت ویرانِ مغرور ساخته دعویِ خدائی کرد و حکم داد تا تمثالها از صورتِ او ساخته مردم را امر کردند تا ویرا خدای زمین دانسته آن تمثالها را سجده کنند — این عمل مایهٔ بیزاری رعیت شده ضحاک را که از نسلِ شداد و بزعم بعضی خواهر زادهٔ

جمشید است برانگیختند تا بر ایران لشکر کشید — جمشید چون طاقتِ مقاومت در خویش ندید گریزان گشته سر ب صحرا نهاد — حکایتِ گردشِ جمشید از افسانه‌های مشهورِ ایرانست — اول سفر او به سیستان است — در آنجا دخترِ حاکمِ اورا دیده در دامِ محبتش گرفتار شده بالاخره زوجه اش گشت — لکن چون گماشتگانِ ضحاکِ اورا تعاقب کردند از سیستان گریخته به هند و از هند به چین رفت تا آخر الامر ویرا دستگیر نموده نزد ضحاک بردند و او فرمان داد تا ویرا با استخوانِ ماهی ازه کرده بدویم ساختند فردوسی سلطنتِ او را هفتصد سال مینویسد و هم او میگوید که چون خبر قتلِ او به سیستان رسید زنِ وی زهر خورده خود را هلاک ساخت و پسر از وی ماند که رستم از نسلِ اوست

Translation 28. — A Tale.

Some merchants presented themselves (having become present) before (*bi-huṣṣūr i*) a king and brought some horses which they wished to (that they might) sell. The king approved (*pasundīd*) of those horses, and gave the merchants two thousand *tōmāns* over-and-above the price of them, and told them to bring other horses also to that value (to the value of that sum) from their native-land. But he did not ask their country (i. e. what their native-land was) and their names, nor did he demand from them a surety. Those horse-dealers took their leave. Some days later (after some days) the king jokingly said to his prime minister, "Write for me a list of the names of all the fools that thou knowest". The minister, having done so, brought that list to the king's notice, (caused to pass from the glance of the king). When the king read it he was surprised at this, that he found his own name at the head of that list. He enquired of the minister, saying, "Why dost thou deem (hast thou deemed) me a fool?" In reply to him he said, "Because your Majesty, without making enquiry concerning (without this that they should enquire) the country and the names of those horse-dealers, and without demand-

ing (demand of) any security, entrusted to them as a deposit such a large sum that they might buy horses (horse)". The king said, "If those merchants bring the horses, what then?" He said, "If they do so (did so), then I shall erase (having erased) your Majesty's name (name most sacred, imperial) from this list and enter their names instead of it".

Conversation.

فرنگی

ایرانی

چند سال میشود که بنده وارد
اصفهان شده‌ام

چند سال است که سرکار شما در
ایران تشریف دارید

از راه بوشهر آمدم زیرا که در هند
بودم

وقتیکه تشریف می‌آوردید از کدام
راه آمدید

از بوشهر تا شیراز (را) با قافله آمدم
زیرا راه بر بالای کتلها میرود پس
هر کس باید با قافله سفر کنند

بچه طور سفر کردید چا پاری یا با قافله

راست میفرمائید اما بنده تنها بودم
زیرا عیال همراه داشتم و نیز روز
یکشنبه را انگ نمودیم پس دوازده
روزه وارد شیراز شدیم

بلی اینرا شنیده ام اما بعضی بحدت
شش روز مسافت مابین بوشهر
و شیراز را طی کرده اند که
نزدیک بسرعت چا پاری است

خیر زیرا که قاطر دارها از اهل
کازرون بودند و نمیخواستند همراه
ما بیایند تا اصفهان اما با سائی تمام
دیگرانرا یافته حرکت کردیم
و بعد از پانزده روز دیگر با صفا
رسیدیم

(آیا) با همان قافله که از بوشهر تا شیراز
آمده بودید باز با صفا آمدید

وقتیکه وارد بوشهر شدیم زمستان
بود و در فیکراین بودیم که آنجا
تا بهار توقف کنیم اما آخر
کار در زمستان راه افتاده براح
سفر کردیم و چون هوا خوب بود
الحمد لله صحیح و سلامت بمنزل مقصود
رسیدیم

در کدام موسم سفر کردید آیا در
تابستان یا در پاییز

¹ If the -*ra* is inserted it is because the previous words are the objective of *distance*.

Fifteenth Lesson.

Defective, Impersonal and Contracted Verbs.

§ 127. We have already given in Lesson II. the conjugation of the defective verbs *ast* and *hast*. Their contractions now require notice.

§ 128. When *nah-*, *na-*, 'not'. is prefixed, the verb *ast* is contracted as follows.

Singular.

Plural.

1st P.: *nāyam* (نَیَم), I am not. *nā'im* (نَیَم), we are not.

2nd P.: *na'i* (نَی), thou art not. *nā'id* (نَیْد), you are not.

3rd P.: *nīst* (نِیْسْت), he is not. *nāyand* (نَیْنْد), they are not.

These forms, except the 3rd P. Singular, are not used in the modern spoken language, and are rarely now written.

§ 129. The 2nd person Singular of *ast* is not written separately but is united with the preceding word; as *Tō sāgi* (تو سَگِی), 'thou art a dog'. If the preceding word end in *—e* (not if it end in *—a*), this part of the verb is written merely *hāmzeh*, with or without *kāsreh* (ـِ or ـه), but this is still pronounced *-i*; as *to ableh i* (تو ابله اِ), 'thou art a fool'.

When the 3rd person Singular follows *to*, 'thou', both the *و* and the *ا* are dropped in both speaking and writing: e. g. *in khāneh-y-i tust* (این خانه توست), 'this is thy house', (where *توست* is written instead of *تواست*).

The initial *alif* is often omitted in every part of this verb, and the remaining letters added as an enclitic affix to the preceding word: as, *mānam* (منَم) for *mān am* (من ام), 'I am'. So also *ūst* (اوست) for *ū ast* (او است) *kitābast* (کتابست) for *kitāb ast* (کتاب است); *āhmaqid* (احمقید) for *āhmaq'id* (احمق اید): *in kitāb māl i mīst* (این کتاب مال ماست), etc.

Should, however, a word ending in *—e* come before *ast* (است), *yē* (ی) is inserted *after* the *alif* of *ast* (است) and the *hāmzeh* of the preceding word is omitted:

as, *in ún khāneh īst kih* (این خانه است که), 'this is that house which'.

§ 130. The different persons of *Hast* (هست) are also contracted in the following manner when preceded by *nah* (na-) or *kih*.

Singular.

Plural.

1st P.: *nīstam* (نیستم).

nīstim (نیستیم).

2nd P.: *nīstī* (نیستی).

nīstīd (نیستید).

3rd P.: *nīst* (نیست).

nīstand (نیستند).

Singular.

Plural.

1st P.: *kīstam* (کیستم).

kīstim (کیستیم).

2nd P.: *kīstī* (کیستی).

kīstīd (کیستید).

3rd P.: *kīst* (کیست).

kīstand (کیستند).

E. g. *Shumā nīkū nīstīd*, 'you are not good': *n kīst*, 'who is he (she)?' *in khāneh māl ī kīst*, 'whose is this house?' *shumā nāukarān ī kīstīd*, 'whose servants are you?'

In asking the question 'Who is there?' (e. g. in answer to a knock at the door), a Persian says merely *Kīst?* (vulgar, *ki-ah?*, — cf. § 78). The answer often given is *man hastam* (= I am), 'It is I', (cf. *Ego sum*, ἐγώ εἰμι).

§ 131. The Impersonal Verbs *bāyīstan* and *shāyīstan*, 'ought' or 'should', are used only in the 3rd P. Singular of each tense. They are generally followed by the present Subjunctive, with or without *kih*. The logical subject of the second verb may for emphasis be prefixed to the impersonal with or without *-rā* appended (according to whether it is considered the object of the impersonal or the subject of the second verb): as,

Ān pādshāh -(rā) bāyad kih dar fikr ī rā'īyyat ī khvūd bāshad, 'That king ought to (be in thought of) think about his subjects'.

But the *-rā* is rarely inserted in such a case. Notice that the *mī-* is not necessarily used in the present Indicative of *bāyīstan* and *shāyīstan* (vide §§ 107 and 133), but it may be employed for emphasis.

If the necessity or obligation is *general* and not *particular*, the shortened form of the Infinitive follows these verbs instead of their requiring the Present Subjunctive: as, *Ahkām i ilāhī-rā mī-bāyad bijā āvārd*, 'One must carry out the Divine commandments'. This distinction is rigorously observed in the modern language in both writing and speech, though in the older language the use of the Subjunctive in such constructions (after *bāyad*, *shāyad* etc.) was not recognised. With the two modern usages and their difference of meaning compare the French, "Il faut que j'aille" and "Il faut aller".

§ 132. *Shāyistan* is rarely used in conversation, except *shāyad* in the sense of 'perhaps' and *shāyisteh* as an adjective, 'suitable, befitting, worthy'.

§ 133. *Tavānistān* (*tavān*), 'to be able', is followed by the (1) Present Subjunctive or (2) by the shortened Infinitive according to the same rule and with the same distinction of meaning. But when it is used impersonally the *-ad* of the 3rd Person Singular is omitted. The *mī* is used in the present Indicative of this verb except in the instance last mentioned, where in the older style it may be left out: as,

Mī nāmī-tavānim ān kār-rā bī-kunim, 'We cannot do that work'. *An kār-rā nā(mī)-tavān kār*, 'It is impossible to do that work'.

§ 134. Where in English an Infinitive follows another verb, in Persian the present Subjunctive generally takes the place of the Infinitive, and *kīh* (expressed or understood) precedes this Subjunctive, except where *purpose* is implied, when its place is taken by *tā* (or more rarely by *tā ān kīh*). But to imply *purpose* the Infinitive preceded by *barāyi* may be used. Examples:

'He told him to read the book': *ān āhūm kard kih kitāb-rā bī-khūnad*.

'He went to look for his rifle', *Raft tā tufāng i khūd-rā bī-jūyād*, or *Barāyi justujū kārda i tufāng i khūd raft*.

It will be noticed that the Infinitive is often (as in this instance) used as a noun, like the English gerund in *-ing*, and then takes an *izāfeh* after it. So also, *Bi-sābāb i tābīdan i āftāb*, 'because of the shining of the sun'.

§ 135. When *dāshtan* (*dār*) is a simple verb and means 'to possess', it *always* omits the *mī*- in the Present Indicative (§ 107): as, *kitābī dāram*, 'I have a book' (not *mī-dāram*). In order to express the Subjunctive (present or imperfect) meaning, this verb then takes the *perfect* Subjunctive (*dāshteh bāsham*) in the sense of the present or imperfect: as, *Harānchih dāshteh bāsham mī-dāham*, 'I give whatever I (may) possess'.

But when *dāshtan* is used in composition with nouns, adjectives, etc., to form a compound verb, or has even a preposition (*bar* etc.) prefixed, the verb follows the regular rule and assumes the *mī* in the Present Indicative: as, *ān āsb-rū nigāh mī-dārānd*, 'they are taking care of that horse'; *āra dūst mī-dāram*, 'I hold him dear'; *ān pīl-rū bar mī-dārānd*, 'they are carrying off that money'. In this case the simple and regular Present Subjunctive (*dāram*), with or without *bi*-, is used as Subjunctive: as, *Pādshāh vāirā āmr far-mūd kih khazāneh-rū mahfūz (bi)-dārad*, 'the king commanded him to protect the treasure'.

¹ Words (Notes).

<i>Hāsīl i māṭlab</i> , moral (of a tale).	<i>darkhrūr i mán ast</i> , it suits me.
<i>jāhd va sá'í</i> , effort ¹ .	<i>kāndan</i> , to strip off from (<i>az</i>).
<i>siḡhar i sinn</i> (= smallness of tooth), youthfulness, youth.	<i>shākhnafir i shikāri</i> , hunting-horn.
<i>kuhūlat va kibār i sinn</i> , middle and advanced age (not 'old age').	<i>birān avāndan</i> , to take off.
<i>Ispāniyā</i> , Spain.	<i>bi-āsar i ān rasīdānd</i> , they followed it (the sound) up.
<i>Shārl</i> , Charles.	<i>girīsteh</i> , overcast (of the sky).
<i>khādam va hāsham</i> , retinue.	<i>chānd sāl i qābl</i> , some years ago.
	<i>tā'ūn</i> , the plague.

¹ The Student must now consult a Persian Dictionary for the words he does not know. Those given henceforward in these lists are merely words used in a special sense, peculiar idioms, or words belonging to the spoken and not to the written language. Palmer's Smaller Persian Dictionary will supply all the ordinary words needed for the remaining Exercises. Any other difficulties will be found explained in the translations given in the Key to the present work.

² The Persians are fond of putting together two words of similar meaning to express one idea (cf. Eng. Prayer-Book "We *pray* and *beseech*", etc.). Of these one is often Arabic and the other Persian, and one is sometimes a simple word intended to explain the other which is more difficult.

sargardān, puzzled, astray.

kāppar (vulg. *chāppar*), a hut.

hizumkān, woodcutter.

hanāz fāriḡ nā-shudeh bīd,
hardly had he finished.

bi-kār i mán mī-khuyarād, it is
useful to me.

bi-qúvvat i hárchih tamāmtar,
with all his might.

shāneh, shoulder, comb.

sarāyat kūnād, it may infect.

jūy (vulg. *jūb*), watercourse.

rām kārān, to shy.

sar i dō pā istādan, to rear (intr).

bi havā-y-i ān āmadān, to follow
his example.

dast (of a horse), front foot.

chizi nīst, it's nothing (= "don't,
mention it pray").

bar dār kashīdan, to execute.

Exercise 29.

حکایت اول

شخصی نزد بزرگی از اهل علم و فضل رفت و گفت که خوبی
دُنیا و آخرت را میخواهم — گفت که علم بیاموز تا خوبی هر
دو جهان را یابی — آن شخص گفت که از خواندن و نوشتن بهره
ندارم و از آن سبب در تحصیل علم عاجز و از تعلّم محروم هستم —
آن بزرگ مدتِ دو سال به تعلیم و تربیت او متوجه گشت تا آنکه
ویرادر خواندن و نوشتن دانا ساخت و جهالتِ او را با خلاق و خرد
مُبدل گردانید — پس آن شخص چون لذتی از علم یافت به اِسْتِکْمَالِ
آن رغبت نمود تا آنکه از برکتِ علم و تربیتِ بَأنْدک زمان خوبی دُنیا
و آخرت نصیب او شد و بمرادِ دلِ خود رسید — حاصلِ مطلب —
هر که جُهد و سعی در تحصیلِ علم نماید فایده هردو جهان را مییابد
خصوصاً که از ایامِ طفلی به جستجوی آن مشغول شود تا نتیجه آن
زودتر بدو رسد و دیگر آنکه گفته اند — علم که در طفولیت و صِغَرِ سِنِ
آموزند چون نقشِ بر سنگ است که سالهای دراز بماند و علمی که
در کُهولت و کِبَرِ سِنِ آموزند مانندِ نقشِ بر گل است که بَأنْدک آفت
بر طرف گردد¹

¹ This and the following Stories are taken from Āqā Mīrzā Asadu'llāh's revision of the *Sad Hikāyat*, a revision undertaken under the Author's supervision and primarily for the use of students of this Grammar, the object being to omit all obsolete words and idioms, and to replace them by modern expressions in use in the best Persian of the present day.

Translation 30. A Tale.

One day Charles V., king of Spain, got separated from his retinue in the hunting-field. Having wandered about (gone astray) in a forest, he at length reached a woodcutter's hut and determined to rest there a little. But when he entered the (that) hut, he saw four persons lying upon straw, and from their appearance it was evident that they were (are) robbers. The king asked them for some water to drink; but hardly had he finished drinking a cup of water when (*kīh*) one of the robbers coming forward said to him, "I have just seen (I understood now) in a dream that your cloak would be (is) useful to me". Saying (having said) this, he snatched away the cloak from the king's shoulders (shoulder). Immediately afterwards another robber came forward and said, "I also saw (*dūlam*) in a dream that your coat (*qabā*) suits me". Thus saying, he stripped the coat off the king's person (*tan*). The third robber in the same way took his hat, and a fourth wanted to take off the (that) hunting-horn that hung from (on) the king's neck by a chain of gold. Then the king said, "First permit me to (that I) teach thee the use of my horn". Saying this, he blew the horn with all his might; and his attendants, on hearing the sound of it, followed it up and captured the robbers. Then the king said to the robbers, "(My) dear friends, I also have had (seen) a dream, and in that dream I saw (this) that all of you had been executed". Thereupon the royal attendants hanged them all on the trees that were in front of the (that) hut.

Conversation.

(On a Ride).

جواب

سؤال

امروز آسمان خیلی گرفته است (آیا) چه عرض کنم خدا میداند
باران میآید یا نمیآید

بندم چه میدانم اما در این موسم
باران کمتر میآید اکثر اوقات
ابر هبند از آندگی میکندرد

امارای شما چیست

بلی صاحب در اطراف اصفهان باران
خیلی کم میاید اما در زمستان
گاه گاهی برف فراوان و سرما
بشدت است

لکن برای زمین خوب میباشد
والیه باران بخشش خداست

خیر اینها نشنیده بودم اما شنیدم که
طاعون در بعضی جاها مثلاً
در کبکشی بشدت شیوع یافته است
و میترسند که مبادا (خدای
نخواست) بایران هم سرایت کند
بلی زیر امکان نبود که این باد شدید
که میوزد آنها را بزودی تراند
اسبهای مالیرانیان خیلی اریح می ترسند
که مبادا پایهای آنها بر روی آن
بلفزد و بیفتند

خوب اسب بنده آرام و مطیع است
اگر اذن بفرمائید من جلو شما
مبروم و شاید بعد از آن استبان
پهوای آن بیاید - بخزروی این
آب خیلی کلفت نیست و حالا اسبم
بدست خود آنرا شکسته است

خیر صاحب چیزی نیست

شنیده ام که در ایران اگر چه باران
کم است اما برف زیاد میباشد

اگر باران امروز بیاید برای ما که
سفر میکنیم بداست

شاید شنیده باشید که چند سال قبل
در هند قحطی سختی شد و امسال
هم اهل آنجا خیلی میترسند که اگر
باران بزودی نیاید اشخاص
بسیار قیناً از گرسنگی خواهند مرد
آنان ابرها گذشت و آفتاب بینهایت
گرم است

اسب من از آن یغنی که بر سر این
جوی (جوب) است میترسد و
نمیخواهد از روی آن بگذرد

حالا اینقدر رم میکند و سردوای
ایستد که اگر کوشش کنم که
ویرا بروی این یخ برانم البته می
افتد و خود را ضرر میرساند

خیلی ممنون، شما هستم

Sixteenth Lesson.

Use of Tenses of the Verb.

§ 136. The student has doubtless already noticed that the use of the various tenses in Persian often differs from their use in English. Many instances of this have already occurred in the Exercises, Translations and Conversations, and the proper use of most tenses is readily learnt in practice. A few general rules upon the most important differences between the two languages in respect of the use of the leading Tenses are here added.

§ 137. The Persian Imperfect Indicative is distinguished from the Preterite as clearly as in Latin, Greek and French. *Mi-davidam* (§ 85, *b*), for instance, not only means 'I was running', but also 'I used' to run'. The Imperfect and not the Preterite must be used when the action denoted by the verb is regarded either as continuing for some time or as being frequently repeated, *i. e.* when the ordinary English past tense may be changed into the Imperfect 'was doing', or Habitual, 'used to do'. Example: 'He studied medicine in England for ten years'. Here *studied* evidently means 'was studying', 'continued to study', or 'used to study', and must therefore be rendered by the Imperfect in Persian; as, *'Ilm i tibb-rā miḍdat i dāh sāl dar Inglis-tān mi-khvaṇd*. (For other meanings of the Imperfect *vide* § 85, *b*, and § 103).

§ 138. Besides the ordinary use of the Preterite Indicative as in English, Persian recognises two other uses of the tense. (*a*) In speaking of an action which has *just* been performed (especially when such words as *hālā*, *ilhāl*, *al'ān* occur in the sentence), if its consequences are not regarded as continuing, the Preterite *must* be used in Persian, though the Present Perfect is employed in English. E. g., 'What you *have just said* is true': *Anchiḥ al'ān farmādid rāst ast*.¹ (*b*) The Preterite is also used to denote an *uncertain* future, where in Latin the Perfect Subjunctive might be used. E. g. *Dar hār shāhri kih rāftid va shumā-rā paziriftand*, 'Into whatsoever city ye go and they receive you'.

§ 139. The Perfect is used of an event which, however long ago it occurred, is regarded as having results *which still continue*. It often therefore occurs where in English the Preterite would be used. E. g. *Hāzrat i Muḥammad Qur'ān-rā az jānib i Khudā bi-mū rasānideh ast*: 'Muhammad brought (*lit. has brought*) us the Qur'an from God': *Ardashīr ān shāhr-rā dar ḥālat*

¹ A remarkable use of the Preterite of *Āvārdan* is often heard when a servant is ordered, e. g., to bring in coffee for a guest, and the order is repeated after a few minutes, as it has not been obeyed. His answer is, *Āvārdam* (*āvārdam*), *Sāhib*; but this means "I am just about to bring it", not "I have brought it".

i kharābī yāfteh ta'mīr kardeh ast, 'Ardashir, having found that city in a state of ruin, repaired (*lit. has repaired*) it'. Here the perfect is used because Muhammadans still have the Qur'ān, and the city (Madā'in) which Ardashir is said to have rebuilt *still exists*.

§ 140. The Subjunctive Present is used after *qābl az (pīsh az) ān (īn) kih*, where in English we should use the Preterite Indicative: as, (a) *Qābl az ānkih bi-shahādāt rāsād, vairā az khilāfat khal' kardand*: 'They stripped him of the Caliphate before he attained to martyrdom'. (b) *Pīsh az īn kih lashkariyān-rā az īn jang i'tām dihand, ūlamā-y-i Turk fatvāhā navishteht ishtihār dādand kih*, etc. 'Before they informed the soldiers about this battle, the Turkish religious-authorities wrote decrees and announced that', etc.

Ba'd az ānkih also sometimes requires the verb following it to be in the Present or in the Perfect Subjunctive, especially when a *purpose* or something regarded as *future* or *uncertain* is implied; but the Preterite Indicative with its future sense may also be used even in this case, as well as when a definite past event is meant: as (1) *Ba'd az ānkih ūrā dīdam* (or *dīdeh būsham*, or *bī-binam*), *kitāb-rā bi-va' mī-dīham* (*khvāham dād*). 'After I see (may have seen, have seen) him, I shall give him the book': (2) *Ba'd az ānkih ūrā dīdam*, *kitāb-rā bi-va' dādā*, 'After that I saw him, I gave him the book'. In the former sentence the seeing is future and more or less doubtful, in the latter it is an event that has occurred in the past.

§ 141. *Tā* requires the Present Subjunctive after it when it means 'in order that', in which case *tā ānkih* may be used: as, *Tā (ānkih) khilāf-i dar ūmmat vāqi' nā-shavad, shamshīr az ghilāf nā-kashīd*, 'He did not unsheath the sword, in order that there might not occur (lest there should occur) opposition (dissension) among the people'. This construction is very usual.

But if *tā* denotes 'so that' and states not so much a *purpose* but a *result*, or a purpose regarded as *accomplished*, it takes the Preterite Indicative after it. E. g. *Pādshāh kushīd tā qabileh-y-i khvādrā biyak dīgar mūttafiq va bū khvād yak-dīl va yāk-zabān sāleht*; 'The king exerted

himself so that he *brought* his people (tribe) into accord with one another and *made* them of one heart and of one mind (tongue) with himself". (It is possible, but less accurate, to translate this preterite with *tā* 'by *should bring*, which in Persian would be denoted by the Present Subjunctive).

Tā ānkih with the Preterite also means 'until': as, *Tā ānkih īrā dānā sākhtand*, 'until they made him wise'. But when 'until' refers to something *future* (and hence *doubtful*) it is expressed by *tā* followed by *nah* (*na*-) and the Present Subjunctive, and the secondary clause (§ 112) follows the primary: as, *Tā bi-sarkār i 'ālī amr i 'azīmī-rā 'arz nā-kunīm, nā-khāhīm nishāst*, 'We shall not sit down *until we tell* your honour an important matter'.

§ 142. In letters, the Pluperfect Indicative is used in referring to what a correspondent has said, where in English the Preterite or even the Present would be employed: as, *Dast-khāftī kih bi-sarafrūzi-y-i īn 'uld marqūm farmūdeh būdid ziyārat gardīd*: 'The note which you *did* me the honour to write has been received with respect'. Here also we find the Preterite used for the Perfect. (With the use of the Pluperfect in letters, compare the Latin usage.)

§ 143. If a plural noun be the subject of a sentence, or if the subject consists of two or more nouns in the singular, the verb must be in the *plural* when the nouns denote *persons*. If they denote *animals*, the plural is almost always used; if *things without life*, the verb should be in the singular, though very modern writers as well as many speakers now sometimes use the verb in the plural in the latter instance also.

A plural verb is used with a singular noun to shew respect: as, *A' 'lā' Hāzrat i Padshāh chinīn farmūdeh and*, 'His Majesty the king *has* (have) thus commanded'.

A noun of multitude *requires* the plural after it: as, *tamām i ān tūfēh ravāneh shudand*; 'the whole of that tribe departed'.

If *hār yāk, hār kās, hār shākhs*, be the subject of a sentence, and if any plural noun or pronoun preceded by *az* come between it and the verb, the latter must

be in the *plural* and must agree in *person* with the intervening plural word: as, *hār yik az mā ānrā ādidim*; 'every one of us saw (*we* saw) it'. Similarly, *hār kas (az īshān) bi-khāneh-y-i khud rāftand*, 'Every one (of them) went to his own house'.

§ 144. The Present Participle is, when used at all, generally used adverbially, and is sometime repeated twice; as, *darān darān āmad*, 'he came running'. It is not used (as in English) along with the verb to be: for 'I am running' is expressed by *mī-davam*. A few apparent instances to the contrary occur, but in these instances the Present Participle has become a mere adjective: as, *tarsān id*, 'you are afraid': so also *giriyyān shud*, 'he became tearful', 'he wept'.

Notes.

Iskandar i Rūmi, Alexander of Macedon (Greece).

Aristū, Aristotle.

az pīdar = *az ān i pīdar*.

khiradāmīz, teacher of wisdom.

hamīn, so much (and no more =) only.

dastgīr, helper, ("every one's helper in affairs of this world and the next").

bi-chāng āvārdan, to get possession of.

musāllah, armed.

tār, a spider's web.

samīm i qalb, bottom of his heart.

pōst (Eng. word.), post.

alagraf-khāneh, telegraph station.

āqab uftādan, to be late.

ahām (Superl. of *muhīm*) very important.

kāghaz, a letter.

chāpār i dawlat i Inglīs, English Government (Consular) courier.

tākhthan (tāz), to rush upon, attack.

bāsteh, a parcel.

ihīmī i kullī dārad, it is very probable.

bi-nāu'i, somehow or other.

radī namīdan, to restore.

bā ādab va murūvat, polite and kind.

kāvidan (to dig =) to search, 'go through'.

jūrāt kārden, to dare, venture.

Exercise 31.

حکایت دوم

چون ملک دنیا و عقل بینا بدست اسکندر رومی افتاد ارسطو
استاد و معلم خود را وزیر اعظم ساخت و اختیار کُل امور بقبضه کفایت
اونهاد و هر روز در تعظیم و توقیر او می افزود — گفتندش چرا چنین
کردی که احترام او را از پدر گذرانیدی — گفت که پدر گویا مرا از

آسمان بر زمین آورد و این خرد آموز مرا از زمین بآسمان افراشت — یعنی پدر هان باعث وجود پسر است و سبب پروردن و بر آوردن جسم و تن او و خرد آموز موجب ظهور عقل و معرفت میباشد که دستگیر دنیا و آخرت هر شخص خواهد گردید — حاصل مطلب — قوت تحصیل علم و ادب در روح پیدای آید و آن از قوت جسمی برتر است

Translation 32. — A Tale.

In ancient times (time) there was a prince who, having suffered (obtained) a severe defeat in battle, was compelled to flee that he might escape from (his) enemies' hands (hand). When evening came on (became), having reached a forest he entered it, and, being wearied with his journey (from weariness of journey), he cast himself down on the ground under a tree and went to sleep. Then a robber, having seen him in that condition, came near, intending to kill him and seize his belongings and his clothes (in order that, having killed him, he might bring to grasp his property and attire). But at that perilous moment (*hingām*) a fly, alighting (having sat down) on the prince's cheek, bit him so that he instantly awoke from (his) sleep. When the robber saw him awake and armed, he was afraid and disappeared without attacking him (not having made an attack upon him). After that, the prince concealed himself in a cave. That very night a spider spun a web at the mouth of the (that) cave. Early in the morning two soldiers from the army of the enemies who were pursuing him reached that place. The prince heard them talking to one another (that they are talking with). One of them said to his comrade, "He must surely be in this cavern". But the (that) other in reply to (of) him said, "No, it is impossible, for lo! the web of this spider has not been torn". When the soldiers had gone away, the prince thanked God Most High from the bottom of (his) heart and said, "O God, I thank Thee that yesterday Thou didst save me from great danger by means of a fly, and to-day through a spider".

Conversation.

سؤال

جواب

در شهر چه خبر بود ؟

(آیا) شنیده اید که پوست (چاپار)
هنوز رسیده است یا خیر

چیزی قابلِ عرض نبود
وقتیکه از شهر بیرون می آمدم غلام
تلگر اقبانه را دیدم که به پوستخانه
میرفت اما نمیدانم شاید او کار
دیگر داشته است و لکن ممکن
است که در پی کاغذها میرفته است
میگویند که هفته گذشته دزدان
در اثنای راه بر چاپار دولت
انگلیس تاخته و اوراق نموده
اند و همه کاغذها و بسته هائیرا که
او می آورده است برده اند

میشود زیرا قبل از این بارها شده
است که چون دزدها فهمیده
بودند که همراه چاپار چیزی از طلا
یا نقره میباشد آنرا از وی گرفته
هر چیز دیگر را بوی رفته نموده اند
یقیناً عادت ایشان همانست که فرمودید
— اما اگر کسی جرأت کند که
با ایشان بخندد او را میکشند و
اسبابش را می برند

در این هفته پوست خیلی عقب افتاده
است خصوصاً اگر تاحال هم نرسیده
باشد و من در انتظار کاغذهای
اهم می باشم

بلی این راست است اما احتمال کلی
دارد که بعد از آن که بسته هارا
باز کنند و آنچه را که بکارشان
بنمورد بردارند کاغذها را بنوعی
پس میدهند

البته دزدهای ایرانی بنهایت با ادب
و مروت هستند — اما شکی ندارم
که قبل از آنکه شخص را رها
کنند حتی جیب و بغل او را هم بخوبی
میکاوند که مبادا در جیب و بغل وی
چیزی قیمت دار باقی مانده باشد

Second Part.

The Arabic Element in Persian: Compound Words, Idioms, Government of Verbs.

Introductory Observation on Arabic Words in Persian.

§ 145. The Arabic language and literature have for many centuries exercised a very extensive influence upon those of Persia. This is due partly to the Arabian conquest of the country some twelve and a half centuries ago, accompanied as it was by the compulsory conversion to Islām of the great mass of the people and the addition of a considerable Arabian element to the population. But, in addition to this, the Qur'ān, Traditions etc., require to be read in the original Arabic, in which language also prayers must be said. Moreover, Islām has caused the destruction of the greater part of Avestic and Pahlavi literature and the total neglect of the study of the scanty relics of these ancient forms of the Persian language. Arabic is, therefore, almost the only source from which new terms can be borrowed and new words coined to express theological, literary, and even scientific ideas. Though in recent years a few isolated words have been borrowed from various European languages, yet none of them has influenced the grammar of Persian in the slightest degree, which it is not too much to say that Arabic has done very extensively. Not only has a very large portion of the vocabulary of the language been borrowed from the Arabic, but the Arabic element is still increasing. Many pure Persian words, still in everyday use in Urdū (Hindūstānī), are completely obsolete in Persia itself. Natives of Persia hardly over middle age can remember that some of these words were still in use in their childhood, though they have now been supplanted by Arabic words.

§ 146. One of the great advantages of the Arabic language is the facility with which it permits of the formation of a great multitude of words from a single root. If the meaning of the root is known, even a very slight acquaintance with Arabic Grammar will suffice to render its derivatives easily understood the very first time they are heard or read; such is the wonderful and almost mathematical precision with which these words are formed in accordance with the fixed principles of Arabic Grammar. It is one of our main objects in this part of the present work to explain the method of the formation of the most usual Arabic derivative forms, and thus to give the student a key to the understanding of an immense and most important portion of the vocabulary of the Persian language. But, as it is not designed to deal with the whole of Arabic Grammar, but merely with that part of it which it is necessary for the student of Persian to know in order that he may attain a satisfactory knowledge of the latter tongue, these notes will be reduced to the narrowest possible limits consistent with the object in view, so that they may be practically useful.

§ 147. In Arabic (as in all the other Semitic languages) the larger number of roots consist of *three* radical letters, very few being composed of four, and none of more than four. Any of the letters of the Arabic Alphabet (all of which are considered as *consonants* § 4) may be employed as Radical or root letters, but only a few of them can be used to form derivatives by being attached to the root. Those so used are styled *Serviles* and are the *seven* letters contained in the words *ا ب ج د ه و ز*. By prefixing, affixing or inserting one or more of these in the right place all Arabic derivatives are formed.

§ 148. Arabic has two Genders, Masculine and Feminine, and three Numbers, Singular, Dual and

¹ In a certain class of words, as explained in Lesson XXI (§ 181), the letters ط and ذ also *seem* to be used as Serviles, but they are then euphonic substitutes for ت. The same thing applies to the final ة at the end of Arabic words used in Persian, ة being for Arabic ة (pronounced ت).

Plural. It has only three cases in each number, Nominative, Accusative, and Genitive. It also possesses a Definite Article ال (*al*) which is unchangeable except that (1) its vowel is elided when a word ending in a vowel precedes it, and (2) that when the word to which the article is attached begins with any one of the 13 letters ت ث د ذ ر ز س ش ص ض ط ظ ن the ل of the article is assimilated in *sound* to that letter, as is shewn by a *tashdīd* (§ 21) placed over the first letter of the said word.

§ 149. Of the three Arabic cases, only the Nom. and Acc. of the Singular and the Acc. of the Dual and Plural are in use, the Acc. of the Dual and Plural being used in place of the Nom., and that too in a form shortened by the omission of the final short vowels. The Acc. Singular is used only as an adverb in Persian. In the following Lessons the short final vowels and everything else not used in Persian are omitted, but the student will find them in Arabic phrases adopted into the language as single words (Appendix A).

Seventeenth Lesson.

Regular Arabic Nouns and Adjectives.

§ 150. A Regular Masculine Noun or Adjective is thus declined (in the shortened form used in Persian: § 149): والد (*genitor*), a male parent, a father.

Plural.	Dual.	Singular.
—	—	(valid) والد — Nom.
(validin) والدين	(validain) والدين	(validan) والد — Acc.

§ 151. A Feminine Noun or Adjective is regularly formed from the Masculine by affixing to the Masculine the termination ة (-*atun*), which in Persian becomes ه (-*eh*): as والد (*vālid*) 'a father' (*genitor*), والدة (*vālideh*), 'a mother' (*genitrix*): ثانی (*ṣānī*), 'second', *m.*; ثانیة (*ṣāniyyeh*)

¹ All Arabic nouns and adjectives ending in ی (i), in Persian properly have this letter *tashdīd*, so that *sāni* should

'second', *f.* In Persian the feminine termination (ة) of nouns may become ات (*at*) as well as ه (*eh*), and in some words both forms are used, as اجازت (*ijāzat*) and اجازه (*ijāzeh*), though these have sometimes different meanings, as طریقت (*tarīqat*) and طریقه (*tarīqeh*), ارادت (*irādat*) and اراده (*irādeh*). Feminines are thus declined:

Plural.	Dual.	Singular.
—	—	والده (<i>vālideh</i>) — Nom.
(<i>vālidāt</i>) والدات	(<i>vālidatān</i>) والدتین	(<i>vālidatan</i>) والدۀ — Acc.

§ 152. The feminine plural termination ات (*āt*) is sometimes appended to purely Persian nouns, the chief of which so treated are: ده (*dih*), plural دهات (*dihāt*) 'a village'; فرماش (*farmāish*), plural فرماشات (*farmāishāt*); نوشته (*navishteh*), plural نوشتجات (*navishtajāt*)¹; نگارش (*nigārish*), plural نگارشات (*nigārishāt*); کارخانه (*kārkhāneh*), plural کارخانجات (*kārkhānajāt*); میوه (*mīveh*), plural میوجات (*mivajāt*); باغ (*bāgh*), plural باغات (*baghāt*); روزنامه (*rūznāme*), plural روزنامجات (*rūznāmajāt*). So too, by false analogy, the Arabic (broken) Plural word عمله (*āmaleh*), which in Persian has a Singular meaning and denotes 'a workman', often forms its plural عملجات (*āmajāt*). The termination ات (*āt*) is sometimes used to form the plural of words that can in no way be regarded as feminine, as in the last example. Again, an Arabic noun in Persian sometimes takes a double plural (as in that example): e. g. جوهر (*jāuhar*)², 'a gem', broken

be *šanīyy*. But in Persian the *tashdīd* is omitted in the masculine (though it is retained in the fem.), and the accent in the masc. is often thrown back.

¹ *Navishteh* and other Persian words in ه had at one time ك, softened into ك (§ 36) as their final letter. This in Arabic became ج, hence such plurals in جات (*jāt*).

² This is an instance of a Persian word (گوهر, *gāuhar*) Arabicised, and then taken back into Persian with one or more

(§ 157). Plural جواهر (*javāhir*), double plural جواهرات (*javāhirāt*); رسم (*rasm*) 'a custom', 'rite', broken plural رسوم (*rusūm*), double pl. رسومات (*rusūmāt*); دوا (*davā*), 'medicine', broken Plural ادويه (*ādviyeh*), double plural ادويجات (*advijājūt*), besides what is in Persian considered its proper Plural, دواجات (*davājāt*). These different Plurals have often different meanings (*vide* § 167).

§ 153. The Acc. Sing. Masc. (as shewn in § 150) is formed by adding ا - (pronounced -ān) to the stem, the Acc. Sing. Fem. (§ 151) of words ending in ة (Ar. -ة) by simply adding the *tanvīn* (ـ; *vide* § 23) without the *alif*. Though these formations are in Persian used only as Adverbs, yet their occurrence is very frequent; as, امانة (*amīnatan*) 'as a deposit', حالا (for حالا) *hālā*, 'now'. If the article ال is prefixed to such words the *tanvīn* (and also the *alif*, if used) is dropped; as, القصه (*alqisṣeh*), 'finally', الآن (*al'ān*), 'now', 'just now'.

§ 154. All Arabic nouns in Persian which end in ة, ـة, ـت not belonging to the root as the ت does in وقت (*vagt*, *m.*, 'time'), and all broken (§ 157) Plurals are *feminine*, and almost all other nouns are *Masculine*. Their gender needs to be remembered only when it is desirable to append to them an *Arabic* adjective. (Even in this case, if the said adjective is in such common use that it has virtually become a Persian word, like عجب (*ājib*), 'wonderful', it does not generally take the feminine form.) E. g. *umūr i kašīreh*, 'many matters'; *khatayā-y-i kabīreh*, 'great sins'; (but *umūr i ājib*, 'wonderful things').

§. 155. The Comparative (which is also the Superlative) of Arabic Adjectives is formed by *prefixing alif* to the masculine, omitting formative letters [on the model of عظيم Pos. (*āzīm*), 'great', اعظم Comp. (*ū'zam*), 'greater', 'greatest']. The Feminine affixes ة (*ū*)

Arabic Plurals. Cf. *dastūr*, a Zoroastrian priest, broken Plural *dasatīr*.

instead [عظمه Pos. (*‘āzimeh*), عظمى (*‘ūzmā*), Comp.] except when the masc. ends in *ی* — (*‘ā*), in which case the Feminine ending is *ة* (*ā*), appended to the *ی*: Examples: —

Comparative.		Positive.	
Fem.	Masc.	Fem.	Masc.
(<i>‘ūzmā</i>) عَظْمَى	(<i>‘āzam</i>) أَعْظَمُ	(<i>‘āzimeh</i>) عَظِيمَةٌ	(<i>‘āzim</i>) عَظِيمٌ (great)
(<i>kubrā</i>) كُبْرَى	(<i>ākbar</i>) أَكْبَرُ	(<i>kabīreh</i>) كَبِيرَةٌ	(<i>kabīr</i>) كَبِيرٌ (big)
(<i>ūlā</i>) أُولَى	(<i>āvvāl</i>) أَوَّلُ	—	— (first)
(<i>akhrā</i>) أُخْرَى	(<i>ākhar</i>) آخِرُ	(<i>akhīreh</i>) أَخِيرَةٌ	(<i>akhīr</i>) أَخِيرٌ (last)
(<i>kuṣrā</i>) كُثْرَى	(<i>ākṣar</i>) أَكْثَرُ	(<i>kaṣīreh</i>) كَثِيرَةٌ	(<i>kaṣīr</i>) كَثِيرٌ (much)
(<i>ulyā</i>) عَلَا	(<i>‘alā</i>) أَعْلَى	(<i>‘ālīyeh</i>) عَالِيَةٌ	(<i>‘ālīyy</i>) عَالِيٌ (high)

[In Persian *ūlā* is hardly ever used in the sense of ‘first’, as fem. of *āvvāl*, since the latter word has become Persian (§ 154), but *ūlā* (erroneously pronounced *aulā*) is used in the sense of ‘excellent’.]

An Arabic adjective in the feminine is occasionally added to a non-Arabic (i. e. purely Persian or Turkish) noun; as بانوی عظمی (*Bānū-y-i ‘ūzmā*) ‘Greatest Lady’ (a title). But this usage is of extremely rare occurrence.

Whenever any Arabic noun or adjective which ends in *ی* — (*ā*) is followed by the *izāfeh*, the said ending is changed in *ة* (*ā*), and *ی* takes the place of the *izāfeh*: as, علوم عظمای ایشان (*ūlūm i ‘ūzmā-y-i īshān*), ‘their greatest sciences’. But this does not apply to Proper names of Persons, as *Yahyā’-yi ta’mīd-dihandeh* (یحییٰ تعمید دهنده), “John the Baptist”. (V. Note to § 34).

§ 156. Sometimes in Persian we find two Arabic words united together to express one idea. If these are both Nouns, the second is in the genitive case (the sign of which is dropped in the Persian usage of such words); if not, the second is an adjective. In either case the second of the two words (unless it be a Proper name) has generally the article *ال* prefixed (§ 148), and the last vowel of the former word (if it be singular) is *ū* (*ū*), unless it is governed by an Arabic preposition, in which case the said vowel becomes *ī* (*ī*). Thus we have حب الوطن (*ḥubbu’l vāṭan*), ‘love of one’s native land’ (*amor patriae*), ‘patriotism’; ظل السلطان (*Zillu’s Sulṭān*), ‘Shadow of the Sovereign’,

(a title); رُكْنُ الْمَلِكِ (*Ruknu'l Mulk*), 'Pillar of the kingdom', (a title): and on the other hand مِنْ جَانِبِ اللَّهِ (*min jānibi 'Udh*) 'from the (side =) presence of God'. If the former of the two words is a masculine or feminine dual or a Regular masculine plural in *-īn* (*-īn*), the *n* (ن) is dropped when it is "in construction" with a word following: as بَنِي إِسْرَائِيلَ (*Banī Isrā'il*), 'the Children of Israel'.

Notes.

Abū Bakr (the first Caliph).
khalāfat (vulg. *khalāfat*), Caliphate.
farmūdeh, a command.
ūlaihi ssalām, Peace upon him.
mahkūm kārda, to command.
dah sālāgi, age of ten years.
rāst, straight.
khpūrdī, smallness, youth.
buzūrgi, bigness (manhood).
baīt, verse, poetry.
pīch, bend thou (Imperative).
nā-shavad = *nāmi-shavad* (§ 107).
abnā (Ar. pl. of *ibn*), sons (§ 167).
māyān (§ 45), we.
vuhūsh (Ar. pl. of *vahsh*), wild beasts.
ājz, weakness: *ājzi*, a weakness, an infirmity.
gūshzad i to, (ear-struck of thee =) heard by thee.
mīkh mīkh kārda, the grunting.
kūh-andām, (mountain-bodied =) as big as a mountain.
sāg-i tāzi (Arabian dog =) greyhound.

sā'at i chahār, four o'clock.
(bar) chāshm, (on the eye =) most obediently.
charvadar (animal owner =) caravan leader.
hārakat kārda, to set out, start.
nāshatī, early breakfast.
maī farmūdān, to desire, wish.
muyāssar, obtainable, to be got.
tukhm i murgh, hen's egg.
biryān kārda, to fry.
ābpāz kārda, to boil.
kībāb kārda, to roast.
utāq, a room.
shūr, brackish.
lahāf, padded quilt.
dūshākk (pron. *dūshākk*), mattress.
pūshatī (*bālish*) vulg., pillow.
rakht i khpāb, bedclothes, bedding.
āivān, porch.
khpurjīn, travelling-bag.
shāb bi-khātr, good night.
Khudā hāfiz (*i shumā*), (God be your Protector =) goodbye

Exercise 33.

حکایت سوم

ابوبکر صدیق در زمان خلافت خود موافق فرموده نبی علیه السلام مردم را حکم کرد که فرزندان هفت ساله خویش را به تعلیم گرفتن عبادت و آموخته شدن اخلاق حسنه محکوم کنید و چون عمرشان بده سالگی رسد بتأکید و تنبیه پردازید زیرا که چوب تر را بهر قسم که میخواهند می بینند اما چون خشک شود بغیر آتش راست نمیکرد — حاصل مطلب — در خردی

اثر تربیت بیشتر میشود از آنکه در بزرگی (چنانکه این بیان در
حاصل مطلب حکایت اول این کتاب نیز درکش شده است) —
بیت —

چوب تر را چنانکه خواهی بیخ — نشود خشک جز با آتش
راست

Translation 34. — A Tale.

One day a lion and a hare were conversing with one another. The hare asked the lion, saying, "Is it true what they say, that the feeble and cowardly cock by crowing is able to drive away such as you (the sons of your kind) who are very brave and strong?" The lion in answer to him said, "That saying is (certainly) quite true; nay more (*bálkih*), it is no secret (*mákhfi nist*) that all of us large wild-beasts have generally an infirmity of that kind (like that): and in the same way too thou hast no doubt heard that the grunting of a pig makes a huge elephant fear and quake (fearing and trembling)." The hare said, "Is it so?, — then I now understand (understood — § 138, a) why it is that the voice of greyhounds frightens us hares so much."

Conversation.

(Master and Servant travelling).

نوکر

صاحب

بلی صاحب حاضریم

(ای) حسن اینجا بیا

چشم بنده امشب هر چیز را حاضر
میکنم و به چاروا دار میگویم
که صاحب میخواهد صبح زود
حرکت کند

فردا صبح زود ساعت چهار یا قدری
قبل از آن مرا بیدار کن زیرا
باید بزودی از اینجا روانه شویم

خیر صاحب فراموش نمیکنم — برای
ناشتا چه چیز را میل میفرماید

خیلی خوب اما فراموش نه کن

خوب شاید میشود که گوشت بز
یا گوشت گوسفند یا گوشت بز
بستانم — اما میخواهید که گوشت
را بریان یا آب بزنم

قدری قهوه با شیر و شکر و هر قسم
گوشت که پیدائی و اگر گوشت
پدست نیاید (میسر نشود) پس چند
نخم مرغ باید به بزی

خیر گوشت آب پزانی پسندم بهترین
 است که آنرا کباب کنی — و حالا
 بگیر هیزه داری آتش در این
 زیرا امشب قدری

سرد است

کدام جا خوب است
 البته کاروانسرا بهتر است زیرا چایار
 خانه خیلی کوچک است

(آیا) لازم است که چیزی برای
 راه از اینجا به بری
 لحاف و دوشک و بالشها (پشتیها)
 و باقی اسباب رختخواب من بجا
 است

قند و چای (چاهی) بجا گذاشته
 خیل خوب مرخصی شب بخیر
 تو خورجین است
 شب بخیر صاحب خدا حافظ شما

Eighteenth Lesson.

Arabic Broken Plurals in Persian.

§ 157. Very few Arabic masculine nouns form¹ their plurals regularly in accordance with § 150. Most masculines and many feminines have what is known as a *Broken Plural*, so styled because the noun is *broken* (as it were) to allow of the insertion or omission of a vowel or of more than one. The new word thus formed is in reality a noun of *multitude* of the singular number and feminine gender, but it takes the place of the obsolete or rarely used regular plural, and is hence styled the plural of the noun or adjective from which it is derived. In practice, the simplest way to learn these Broken Plurals is to learn the nouns given as examples in the following lists, and

¹ The most important classes of nouns that form their plurals regularly are Participles of the various Voices of the Verb (Lesson XX), except the Present Participle of Voice I. when used as a *noun* (it is generally an adjective and is then used with a regular plural.) The Infinitives of all the Voices except that of Voice I. (which has a broken Plural) take the Plural in ات — (*āt*).

to take them as models upon which to form the plurals of other nouns of the same measure (*vazn*). It will be found that the task is a very simple one, especially if the broken plural of every new word be learnt along with the singular. In the singular attention must be paid mainly to the number of consonants in a word (it being remembered that in the Arabic Alphabet every letter is accounted a consonant).

§ 158. The addition of the feminine termination *ة* (or *ت*) to form a new noun rarely removes the noun (or adjective) thus formed from the category under which it would fall if it had not this final syllable. This will be noticed under each of the Models now to be given.

Under each Model the most common and necessary forms come first and the rarer ones at the end.

§ 159. Model I. Nouns formed of *two* Consonants of which the latter is doubled (*tashdīd*).

Singular.

Plural.

(1) *حَدّ* (*hadd*), limit, bound: *حُدُود* (*hudūd*).

(2) *سِرّ* (*sirr*), a secret, mystery: *أسرار* (*asrār*).

(As these classes of nouns have really *three* consonants [since *حَدّ* is a contraction for *حَدَد* and *سِرّ* for *سِرَر*], therefore this Model is practically the same as the second Model, examples 1 and 2.)

§ 160. Model II. Nouns of *three* consonants.

Singular.

Plural.

(1) *أَمْر* (*amr*), a command, *أُمُور* (*umūr*), matters (*v.* matter. § 167).

(2) *حُكْم* (*hukm*), an order. *أَحْكَام* (*ahkām*).

Sometimes assimilation occurs in the Plurals of words of these classes, and occasionally a root letter that is omitted in the singular recurs in the plurals: as, S. *يَوْم* P. *أَيَّام* (for *أَيَّوَام*); S. *بَاب*, P. *أَبْوَاب* (for *أَبَاب*); S. *مَال*, P. *أَمْوَال* (from *مَوَال*).

Less usual forms falling under this model are: —

*Singular.**Plural.*

- (3) بَحْرُ (baḥr), sea, ocean. بَحَار, (biḥār).
(So also with the termination ۛ or ۛت)

خَصَلَت (khiṣlat, khāṣlat), peculiar- خِصَال (khiṣāl).
peculiarity.

- (4) اَرْض (arṣ), the earth, a اَرَاضِي (arāzi).
country.

(So with the termination ۛ).

اَيْلَة (laileh), night. اَيَالِي (layālī).

- (5) نَبِي (nabī), prophet. اَنْبِيَاء (anbiyā).

- (6) صَبِي (ṣabī), lad. صِبْيَان (ṣibyān).

§. 161. Model III. Nouns of *four* consonants, of which the *second* is *alif*.

*Singular.**Plural.*

- (1) عَامِل (ʿāmil), agent, fac- عُمَلَة (ʿamaleh),¹ [§ 170]
totum. اُمَمَال (ūmmāl).

- (2) كَاهِن (kāhin), priest, ma- كَهَنَة (kāhaneh).
gician.

- (3) شَاعِر (shāʿir), a poet. شُعَرَاء (shuʿarā).

Less usual are the following measures:

- (4) صَاحِب (ṣāḥib), owner (Ar. أَصْحَاب (aṣḥāb, companions
companion.) of Muḥammad, etc.)

- (5) قَاضِي (qāḏī) ecclesiastical قُضَاة (quḏāt).
judge.

- (6) رَاهِب (rāḥib), monk. رُهَبَان (ruhbān).¹

- (7) سَاحِل (sāḥil), shore, coast. سَوَاحِل (savāḥil).

(So also the latter form with ۛ or ۛت added: —

لاَزِمَة (lāzimeh), adj., f., ne- لَوَازِم (lavāzim), n. f. neces-
cessary. saries.

- (8) وَاَقِعَة (vāqiʿeh), an occur- وُقَايِع (vaqāyiʿ).
rence.

¹ In Persian used in the sense of a singular.

§ 162. Model IV. Nouns of *four* consonants, of which the *third* is *ى*.

<i>Singular.</i>	<i>Plural.</i>
(1) حَكِيم (<i>hakīm</i>), sage: doctor	حُكَمَاء (<i>ḥukamā</i>).
(2) طَبِيب (<i>ṭabīb</i>), physi- cian.	أَطِبَّاء (<i>aṭibbā</i>).
Adj. (3) كَرِيم (<i>karīm</i>), kind, gracious.	كَرَام (<i>kirām</i>).
(4) طَرِيق (<i>ṭarīq</i>), road, way.	طُرُق (<i>ṭuruq</i>).

§ 163. Model V. Nouns formed of *four* consonants, of which the third is *alif*.

<i>Singular.</i>	<i>Plural.</i>
(1) كِتَاب ((<i>kitāb</i>), a book.	كُتُب (<i>kitub</i>).
(2) لِبَاس ((<i>libās</i>), a garment, raiment.	أَلْبِسَة (<i>albiseh</i>)

§ 164. Model VI. Nouns formed of *four* consonants, but of other than the measures mentioned under the three last models.

<i>Singular.</i>	<i>Plural.</i>
(1) مَسْجِد (<i>másjid</i>), a mosque.	مَسَاجِد (<i>masájjid</i>).

This method of forming the plural is used even when the feminine termination *ة* or *ت* is added. However much the form of the noun in the singular may vary from (1), in the plural the model is followed, except in the very few nouns that fall under (2) and (3). E. g.

نَصِيحَة (<i>naṣīḥat</i>), advice.	نَصَائِح (<i>naṣāyih</i>).
دَعْوَى (<i>da'vī</i>) or دَعْوَى (<i>da'vī</i>), claim.	دَعَاوِي (<i>da'āvī</i>).
رِسَالَة (<i>risāleh</i>), a tractate.	رِسَائِل (<i>rasā'il</i>).

Very rare are the following formations:

(2) قَيْصَر (Qaiṣar), Caesar, قَيَّاصِرَه (Qayāṣireh).
emperor.

(malāk) مَلَك (for مَلَاك (mal'ak), مَلَايِكَة (malā'ikeh, ma-
angel. tā'ik).

Adj. (3) اَسْوَد (āsvad), black. سُودَان (sūdān).

Other examples of (2) are اَفْغان Pl. اَفْغانِه (Af-
ghāns); اَسْقَف Pl. اَساقِفَه (bishops); اَرْمَنِي Pl. اَرامِنِه (Ar-
menians).

§ 165. Model VII. Nouns formed of *five* con-
sonants, the *fourth* of which is a Weak Letter (*alif*,
vāv or *yē*). However much the form of the singulars
of this class of nouns may vary, the plural is formed
on the one model, as will be seen.

Singular.

Plural.

سُلْطَان (sultān), Sultan, ruler.

سُلَاطِين

قَانُون (qānūn), law.

قَوَانِين

مَكْتُوب (maktūb), written.

مَكَاتِب

تَدْبِير (tadbīr), plan, device.

تَدَايِير

If the 2nd and 3rd consonants in such words are
the same (i. e. a *tashdīd* letter, as دُكَان for دَكَّان), the
plural still follows the usual form: as

دُكَان (dukkān), a shop.

دُكَانِين

All the words given under these models are
actually in frequent use in Persian, and a very large
number more are formed in accordance with the
same rules.

Notes.

* Ūmar ibnu'l Khattāb, name of *ʔshkākāsh*, a present (to a super-
ior).
a Caliph.

Salmān, a noted Persian con-
vert of Muḥammed.

saughāt, a present on returning
from a journey.

rahmatu'llāh 'alaih, God's mercy
on him!

judā, separated, separate.

Janāb i Salmān, his honour
Salmān.

gul i yākhkeh } brooch.

gul i sīneh }
amīzish, mixture.

1 On this model is (wrongly formed) خَوَانِين the plural of
the Turkish word خان (khan, — a title).

qūt, food.

bāndagi, service of God.

Īzād, God (old Persian).

sāir all the rest (of).

Hunūd, Indians (pl. of *Hindū*).

ala'lkhusūs, especially.

har chih zūdtar, as quickly as possible.

ta'āruf, a present (to an equal).

bār (jeweller's word), alloy.

ābdār (of a jewel), of the first water.

zārar kārden, to suffer loss, to lose.

sigār, cigar.

qāb, a thing for holding, case.

qūtī, a small box.

kibrīt matches (sulphur).

[Note: Articles of gold and silver are sold by weight, one *kran* a *miqdāl* for silver, *plus* about at least half as much again for the carving, etc.]

Exercise 35.

حکایت چهارم

چون نوبت خلافت بعمربن الخطاب رسید جناب سلمان فارسی رحمه الله عليه را حاکم شهری از بلاد شام گردانید و برای او پنجهزار درهم وظیفه مقرر ساخت — جناب سلمان از برگ خرم زنیل میافت و از آن قوت خود میکرد و پول وظیفه را بنام خدا خیرات میداد — پرسیدند چرا از پول وظیفه نمیخوری — فرمود می ترسم که چون آنرا صرف خود آکهای لذیذ کنم بقدر لذت آنها نتوانم بندگی نمایم و بر حساب دادن آن توانائی نداشته باشم — حاصل مطلب — ترس ایزد کمان ایمانست و خیرات نمودن جمال آن

Translation 36. — A Tale.

Some of (*az*) the historians of ancient Greece have related (*hikāyat kārden*) wonderful fables concerning the habits and customs of the people of India, one of which is the following (this, that): — In that country there is a sandy desert, where on account of the dryness and aridity (*bi-ābī*) there is no population (*ābādī*). In that terrible wilderness there are found enormous ants, which are smaller than dogs but larger than foxes, and these ants dwell under the ground in such a way that, having dug away the soil they cast (pour) out the sand (sands) in the same manner that ordinary ants in other (*sāir i*) countries do (thus), and

in (those sands) the sand which they throw out there are pieces of gold. Accordingly, those Indians (*Hunūd*) who purpose to go in-search-of that gold devise a plan in this way. Every person yokes together three camels, one of which must be a female, in such a manner that the female camel (may be) is between those two male camels: and that female camel should have been recently separated, from her young one (*kūrreh*) since under those circumstances (in that state) camels are particularly swift. Their master mounts that female camel, and, when he has filled his sacks with (*az*) that sand, he urges on the camels as quickly as possible, in order that, having got beforehand with the ants (*šibqat jūstan bar*), they may flee, lest those ants, having run after them, should tear them in pieces (*pāreh pāreh kārdan*). Having thus got possession of (*bi-chang āvārdan*) the gold, they sell it to foreign merchants.

Conversation.

جواهری

مُشتري

خیلی خوب صاحبِ بنده خیلی چیزها دارم که امیداست سرکار شما بعضی از آنها را به پسندید بنده هرگز نمیخواهم که جنابعالیرا بفریسم — خیر صاحب قیمتِ دُرست هر چیز را بیان میکنم — به بینید مرواریدهای این کل یخه همه شاهوار است و طلای آن نیز خالص است و بی آمیزش (بار) — ملاحظه فرمائید که چه قدر این لؤلؤها آب دار است خیر صاحب قیمتِ زیاد نمیخواهم بنده فقط قدری نفع میخواهم — این گردن بند صد تومان می ارزد اما آنرا بسرکار شما هشتاد تومان میفروشم

امروز میخواهم دوسه چیز کوچک بخرم که برای تعارف کردن خوب باشد اما باید قیمت چیزهای خود را ارزان بگوئید زیرا مدتی است که در این مملکت بسر میبرم و قیمت چیزها را بخوبی میدانم

عیب ندارد اما من پادشاه ایران نیستم پس نباید از بنده قیمت عظیم بخواهید

ممنون شما هستم — مگر نمیدانید که بجان صاحب خودم آنرا به هفتاد

و پنج تومان خریده ام اما چون
 این اول دفعه است که سرکار
 اینجا تشریف آورده اید پس آنرا
 به هفتاد تومان بردارید — هرگز
 آنرا باین قیمت نمی فروختم جز
 اینکه حالا حاجت به پول دارم
 (پول لازم دارم)

چیزی مثل آن چهل تومان نمی
 ارزد

نمی شود زیرا اگر آنرا به شصت
 تومان می فروختم ضرر عظیم
 میکردم

خیر بهیچوجه اما اگر بخواهید پنجاه
 تومان میدهم

بیشتری ارزد صاحب نمیتوانم باین
 قیمت بفروشم — اما این قاب
 سیکار را به بینید از طلاست و اگر
 بخواهید چندتای دیگر از نقره
 هم دارم

پس پنجاه و پنج تومان میدهم اما بیشتر
 نمیدهم — و آن قدر پول نمیدادم
 جز اینکه میخواهم چیزی بگیرم
 بجهة سوغات از برای دوستی که
 در وطن خود دارم

آنرا کمتر از ده تومان نمی فروشم
 دو تومان می ارزد اما بیکتومان
 ونیم میدگیرم

قیمت این دست بند چیست
 و این قوطی کبریت را

خوب به بیکتومان میدهم — التفات
 سرکار زیاد

وزن آنرا به بینید چه قدر است —
 وزن پنج مثقال است و مثقالی
 یک قران ونیم میباشد — تمام
 قیمتش هفت قران ونیم میشود

Nineteenth Lesson.

Irregular and double Plurals.

§ 166. Some Arabic nouns which form their Plurals irregularly occur in Persian. The chief of these are: —

Singular.

انسان (*insān*), man (*homo*).
 * أَخ (*akh*), brother.
 * أُخْت (*ukht*), sister.
 * فَم (*famm*), mouth.

Plural.

نَاس (*nās*), human beings.
 إِخْوَان (*ikhvān*), brethren.
 أَخَوَات (*akhavāt*), sisters.
 أَفْوَاه (*afvāh*), rumour.

- * ماء (*mā*), water. * مِیَاه (*miyāh*), waters.
 قُوَّت (*quvvat*) strength, power. * قُوَا (*quvā*) powers.
 قَرْیَه (*qāriyeh*), town. * قُرَا (*qurā*), towns, cities.

Those forms which are marked with an asterisk are very rarely used in Persian. It will be noticed that sometimes there is a difference of meaning between the singular and the plural. *Akh* (اخ) is in Persian used principally in the form أَخَوِی (*ākhavi*) to mean 'my brother', which *should* be أَخِی (*ākhī*): sometimes أَخَوِیْ مِنْ (*ākhavi-yi man*) is said with the same meaning. *Ikhvān* is used in the religious sense of 'brethren' principally. *Akhavāt* (أَخَوَات) is used in such expressions as 'sister languages'.

§ 167. Other Arabic nouns take two or even more different Arabic plurals in Persian, some of which are irregular. These have often different meanings. The principal are:

Singular.

Plurals.

- | | |
|--|---|
| ابن (<i>ibn</i>), son. | بَنَی (<i>banī</i> , for <i>banīn</i> , § 156), sons: ابناء (<i>abna</i>), sons (in a figurative sense). |
| أمر (<i>amr</i>), affair, command. | أُمُور (<i>umūr</i>), affairs; أَوَامِر (<i>avāmīr</i>), commands. |
| بَیْت (<i>bait</i>), verse, (house). | أَبْیَات ((<i>abyāt</i>), verses; بُیُوت (<i>buyūt</i>), houses. |
| شیخ (<i>shaiikh</i>), old man (a title). | شُیُوخ (<i>shuyūkh</i>), old men; مَشَايِخ (<i>mashāikh</i>), elders. |
| شَرَط (<i>shart</i>), condition, wa-
ger. | شُرُوط (<i>shurūt</i>), شُرَايِط (<i>shu-rāit</i>), conditions. |
| کاتب (<i>kātib</i>), a writer, a scribe. | کُتَّاب (<i>kuttāb</i>), copyists; کُتَبَه (<i>katabeh</i>), scribes. |
| اسم (<i>ism</i>), a name. | أَسْمَا (<i>asmā</i>) and أَسَامِی (<i>asāmī</i>), names. |
| فَتْح (<i>fath</i>), victory. | فُتُوح (<i>futūh</i>), conquest; فُتُوحَات (<i>futūhāt</i>), victories. |

دوا (davā), medicine.	دَوَاجَات (davājāt), medicines.
تور (nūr), light.	ادویه (advīyeh), spice: pl. ادویجات (advīyajāt), spices.
خادم (khādim), a servant.	انوار (anvār), lights; نیران (nirān), a fire.
	خُدَام (khuddām), servants: خدم (khādam), retinue.

§ 168. Some Arabic nouns end in what is known as 'the ة of unity', and they drop this to make their meaning general, which has often the effect of expressing a plural signification. The original difference between the general form and the proper plural is well seen in the following word.

Singular.	General form.	Plural.
شعره (shā'reh), a single hair.	شعر (sha'r), the hair(of the head).	شوار (shī'ār) شعور (shu'ūr) اشعار (ash'ār) } hairs.

Often, however, such words have not in Persian any plural form, but use the general form as a plural.

Singular.	General form.	Plural.
حرف (hīrfat), an industry.	حرف (hīraf), industries.	—
شجره (shājareh), a tree.	شجر (shájar), trees (in general).	اشجار (ashjār), trees.
بلده (báladeh), small town.	بلد (bálad), town.	بلاد (bilād), a country, region. بُلْدَان (buldān), towns.

Singular.	General form.
مِلَّت (millat), a sect.	مِلَل (mīlal), sects, communities.
دَوْلَت (dāulat), a state, wealth.	دَوْل (dūval), states.
أُمَّة (ummat), a people, religious community.	أُمَم (umam), communities.
نِعْمَت (ni'mat), favour.	نِعَم (ni'am), favours.

All such words in all their forms are feminine: e. g., "The Great Powers of Europe", دُولِ مُظَهَّرَةُ اُرُوب (dīval i mu'azzameh-y-i Urūp): "The United States of America", دُولِ مُتَّحِدَةُ يَنگِي دُنْيَا (dīval i muttāhīdeh-y-i' Yāngi Dunyā).

§ 169. The two following rules are observed in Persian in reference to certain classes of Arabic nouns and adjectives: —

Rule I. An Arabic noun feminine, *singular or plural*, if followed by an *Arabic* adjective, requires that adjective to be in the feminine *singular*: as,

أُمُورِ سِيَاسِيَّة (umūr i siyāsīyyeh), political affairs.

وَقَائِعُ مُهِمَّة (vaqā'ī' i muhimmeh), important events.

سُلَاطِينِ سَاسَانِيَّة (Salātīn i Sāsānīyyeh), the Sāsānian kings.

مُلُوكِ مَزْبُورِه (mulūk i mazbūreh), the kings aforesaid.

مَلَائِكَةُ مُقَرَّبَةِ (malā'ikeh-y-i muqārrabeh), the angels nearest (to God).

Often, however, but not always (as the above examples shew), if the noun in the plural denotes *men* or *angels*, the adjective is put in the proper Arabic plural form: as,

أَنْبِيَاءُ أَطْهَار (anbiyā-i athār), the pure prophets.

حُكَّامُ كِرَام (hukkām i kirām), gracious governors.

Rule II. Arabic cardinal numerals between 3 and 10 (inclusive) may be used with Arabic nouns, in which case the adjective follows the noun and is united to it by *izāfeh*, in accordance with the Persian idiom in reference to most other adjectives, not cardinals. But the noun must be in the *plural* and the adjective in the *feminine singular*: as, أَرْبَعَةُ أَنْجِيلِ (arba'ah-i anājīl-i), 'the Four Gospels'. Contrast the Persian equivalent چَهَارْ أَنْجِيل (chahār Injīl), in which the numeral *precedes* the noun and the latter is in the *singular*.

"Yāngi Dunyā, 'the New World': *yāngi* is Āzarbāijāni Turkish for 'new'. The United States are also in Persian newspapers often called اَتَاژُونِ, an attempt at writing *États Unis* in Persian letters!"

§ 170. A number of Arabic words in the plural are used with a singular meaning in Persian. In order to express the plural, the Persian plural termination ان (*ān*) or ها (*-hā*) is then added. Examples: —

<i>Singular.</i>	<i>Ar. Plural.</i>	<i>Persian Plural.</i>
رَبُّ (<i>Rabb</i>), Lord (used of God only).	أَرْبَابُ (<i>arbāb</i>), a peasantproprietor, or the headman of a village.	أَرْبَابَاتُ أَرْبَابَانَ أَرْبَابًا (<i>arbābhā, arbābān, arbābāt</i>).
نَایِبُ (<i>nāib</i>), vicegerant: policeman.	نَوَایِبُ (<i>navvāb</i>), a title.	نَوَایِبَانَ نَوَایِبًا (<i>navvābhā, navvābān</i>).
عَامِلُ (<i>āmil</i>), agent.	عَمَلَةٌ (<i>āmaleh</i>), a workman, labourer.	عَمَلَاتُهَا عَمَلَاتُ (<i>āmalahhā, āmalahhāt</i>). (§ 152.)

§ 171. Any Arabic noun used in Persian may take the ordinary Persian plural terminations (§ 31) instead of forming its plural in accordance with the Arabic rules. But Arabic plurals are very extensively used in Persian with Arabic nouns both in speaking and in writing.

Notes.

<i>Bi-sār būrdan</i> , to spend time, live.	<i>āshpaz</i> , a cook.
<i>sūrmeh</i> , collyrium (to brighten eyes).	<i>Hāzrat i Vāḡā</i> , His Royal Highness.
<i>pai būrdan</i> , to follow, turn to.	<i>hamshikār</i> , hunting-companion.
<i>Khudā-rastdeh</i> , (one who has) attained to (a knowledge of) God.	<i>bildarchīn</i> } a quail.
<i>dam zādan</i> , to cavil, ask why and how.	<i>kaukarāk</i> }
<i>dārājeh</i> , (spiritual) rank, degree.	<i>vādeh khvāstan</i> , to invite.
<i>ūjrat</i> , wages.	<i>sabziyāt</i> } vegetables.
<i>tukhm</i> , (seed), egg; <i>t. āvardan</i> to lay an egg: (fully, <i>tukhm i murgh</i>).	<i>tarakāri</i> }
<i>murgh</i> , a hen, a fowl.	<i>sib i zamīni</i> (pomme de terre), potato.
<i>nasīyyat</i> , on credit.	<i>kālam i Farāngi</i> , cauliflower.
<i>bāmdādan</i> , on the morrow.	<i>bādinjān</i> , egg-plant fruit (in India <i>Brinjal</i>). (— <i>Farangi</i> , tomato).
<i>chāndī</i> , (for) some time.	<i>shūrva</i> , soup.
<i>add nāmī-kard</i> , would not pay.	<i>turūbcheh</i> , radish.
<i>kadkhudā</i> , headman of a village.	<i>‘ainūnnās</i> (<i>ananas</i>), pineapple.
	<i>purtuqāl</i> , a lime.
	<i>azgīl</i> , a medlar.
	<i>ālūbālū</i> , sour cherry.

maktûban, in writing.
jûjeh, a chicken.
aqállan, at least.
ittifâqan, by chance.
zarâng, clever, 'cute.
chigîtnagî, state of affairs.
qâhqaheh, loud laughter.
pishkhdmat, table-servant.

gîlts, sweet cherry.
tût i Farângî, strawberries.
âlm, plum.
âlûcheh-y-i sabz } greengage.
gâujeh }
khâneh-y-i miz, drawer of a table.
sûkhtehdân, ashtray (for cigars).

Exercise 37.

حکایت پنجم

زاهدی پیوسته مردمانرا بطرفِ خدا میخواند و شب و روز
 در فراهم نمودنِ مُریدان و مواعظه کردن بدیشان بسر می بُرد -
 چون چشم خردش سُرْمهٔ بصارت یافت و از عالمِ ظاهر به عالمِ باطن پی
 بُرد همه را پیش از خود رسیده در گامِ ایزدی دیده متحیر شد -
 پس خدمتِ بزرگِ زمانه رفت و از وی تفصیلِ این راز را پرسید
 - گفت که تا تو نادان بودی همراه نادان می پنداشتی حالا که
 دانا شدی همراه خدا رسیده یافتی - حاصلِ مطلب - در قدرتِ
 الهی دم نباید زد و هیچکس را بحشم حقارت نباید دید بلکه باید که
 هر شخص خود را از همه پست تر بینگارد تا بدرجهٔ که مقصودِ اوست
 برسد - بیت -
 افتادگی آموز اگر تشنهٔ فیضی - هرگز نخورد آب زمینی
 که بلند است¹

Translation 38. - A Tale.

A labourer lived a long time in foreign (distant) countries, and, having at last returned to his native-land, and having soon wasted all the money (monneys) which he had saved (heaped up) from his wages, reached the extremity of poverty and impecuniosity. One day, having entered a small village, he went to

¹ This refers to the Persian custom of making plots of ground intended for cultivation *lower* than the adjoining water-courses in the fields, so that they may be easily flooded when desired. The paths and other elevated patches of ground remain dry, as the water does not rise so high.

a well-known shopkeeper, and asked him for (asked from him) a dozen (twelve) cooked eggs on credit, and having got them he ate them at dinner-time: and next day, having set out, he went to his own village. When some time elapsed and that labourer would not pay his debt, the (that) shopkeeper, having laid a complaint in writing against (having made . . . from) him before the headman of that village, said, "Such and such a person has bought on credit (has made credit) from me twelve cooked eggs, and until now has not given the money for them (of it), and on that account has caused me great loss; for from those twelve eggs twelve chickens would have been produced for me, and every chicken, on becoming a hen, would have ere this laid at least some hundreds of eggs, from which a large number of (*basā*) other chickens would have come into existence (*padīd āmadan*)". And in this very manner that covetous shopkeeper claimed (was claiming) an enormous sum. When that impecunious fellow heard this, having gone into a wineshop he desired to forget his ill-luck in wine (having drunk wine). There he happened to meet (by chance he met) a clever clerk (*kātib*) who (that that clerk), having enquired the state-of-affairs, said to him, "Dear friend, be of good cheer, for, if you put your matter into my hands (entrust your matter to me), everything will turn out (*shūdan*) all right (*durūst*)". The labourer, having thanked him (*izhār i mamnūniyyat kārđan*), went to the headman and said, "Such and such a clerk is my attorney (*vakīl*) and will soon be present to answer (having become present will give answer) in my stead". The headman, having for a long time waited for (having become expectant of) that clerk, when he did not come, sent in search of him and asked him, saying, "Well, so and so (*ai fulān*), why hast thou wasted my time? since I have been looking out for you for some time (it is a space — *muddat* — I draw the expectation of thee)". He said, "Sir, I was cooking peas, for I wanted to plant (having planted) them (it) in my garden and to see what will come of it (what will become)". The headman, having laughed aloud, said, "You fool (*ai*

ahmaq), do you not know (thou knowest not) that cooked peas never grow?" He said, "Sir, if it is so, then when does a chicken come out (come up) of (from) a hen's egg that has been (may have been) cooked?" The headman, on hearing this, rejected that shopkeeper's complaint.

Conversation.

آقا

پیش خدمت

آقا امروز برای شام چه قسم گوشت
میل میفرمائید

خوب گوشت خرکوش یا چند اُردک
یا کبوتر یا بلدرچین (کوکُرک) یا
هر قسم گوشت حیوان شکاری
بدست بیاید دُرست کن —
باید امروز شام خیلی خوب و
فراوان باشد زیرا چند نفر
دوستان خود را وعده خواسته‌ام

سبب زمینی لازم است و نیز اگر بتواند
بهبتر این است که کَلَمِ فرنگی
یا کَلَمِ عام و زردک و شلغم و
بادِ نِجَان و لوبیای سبز و عدس
برای شوروا و پنیر آماده کند

بلی جز اینکه از پیاز و سیر نفرت دارم
از اینجه که بوی آنها خیلی بد است
— اقا آیا هیچ قسم میوه

خیر آقا پیدا نمی شود زیرا گوشت
آهو در اینجا نمی‌آورند و بدست
هیچکس نمیرسد جز اینکه حضرت
والا یا یکی از همکاران او آنرا
بطور تعارف برای کسی بفرستند

خیلی خوب باشیز خبر میدهم —
و چه قسم سبزیجات (تَرَکاری)
باید به پَرَد

دیروز در بازار تَرَبُجِه و کَرَمَس و پیاز
و نخودِ فرنگی و بادِ نِجَانِ فرنگی
آنهارا می پسندید

در این موسم هر چیز باید نه فقط
فراوان بلکه ارزان هم باشد
— دوستان من خرما و انجیر و
انگور و آلو و آلوچه سبز
(گوچه) و گردو و فندق و پسته
را بهتر از آن انواعی که ذکر کردی
می پسندند

بلی لازم است و نیز قارِ سیگار
مرادر آن خانه میزبید کن و آتو

بلی آقا میوه فراوانست مثلاً شِفَتالو و
شلیل و هَلَو و انار و عینِ آلتاس
و به و گِلانی و زردالو و نارنگی
و مَدَنی و پرتقال و ازگیل و
خرپوزه و هندوانه و سیب و
بادام و آگوبالو و گیلان و نوت
فرنگی و نرجیل در بازار دیده‌ام

خیلی خوب آقا آنها را می‌ستانم —
آیا چاهی و قهوه و قلیان و گز و

هر قسم مرتبا و شیرینی نیز لازم با کبریت و سوخته دان توی
 نیست سینی حاضر کن تا هر وقتیکه میگویم
 خوب آقا هر چیز را از پیش حاضر میکنم هر چیز را بتوانی بزودی بیاوری
 که موجود باشد الآن سفره را پهن کن (بنداز)
 زیرا باید بزودی تشریف آورند

Twentieth Lesson.

Voices of the Regular Arabic Triliteral Verb.

§ 172. As has already been explained (§ 147), the Root of the Arabic Verb generally consists of *three* Radical letters. From this root a number of *Voices* are formed by prefixing or inserting one or more of the *Servile* letters mentioned in § 147. (The nearest analogy to this in English is afforded by such verbes as 'to raise', 'to seat', 'to lay', formed somewhat similarly from 'to rise', 'to sit', 'to lie'.) All the voices formed from any root have a connexion in meaning, with one another and with the root, though in English their meanings have often to be expressed by quite different words. When the meaning of the root is known, it is not difficult to know the signification of each of its derivatives. This will be readily understood from the following Paradigm.

§ 173. Voices of *Kātaba*, 'he wrote' (کُتِبَ).¹

§ 174. The voices are quoted and generally known by the numbers prefixed to each, *which must be learned*.

The Preterite is not used in Persian, but it is here supplied as a necessary link between the various Voices, and it is useful in shewing how the other forms are produced. Very few Verbal roots form all these Voices, but all may be produced from each root if required. A vast number of Arabic words used in Persian are formed from their respective roots in the manner shewn in the diagram. All the Infinitives are Verbal nouns, and (as used in Persian) most of the Present Participles Active and many of the Past Participles Passive are employed as nouns, though (as the name Participle implies) they may also be used as adjectives.

¹ (Vide the Table, p. 153).

Dictionary meaning of Preterite.	Explanation & General Meaning	Infinitive	Past Participle Passive	Present Participle Active	Preterite	Voice
He wrote.	Simple verb: primary meaning of Root.	كُتِبَ - كِتَابَةٌ (etc.) <i>kutibat - kathb</i>	مَكْتُوب <i>maktūb</i>	كَاتِب <i>kātib</i>	كَتَبَ <i>kataba</i>	I.
He taught to write.	Strengthened, emphatic form of I.	تَكْتَبُ <i>taktib</i>	مُكْتَاتِب <i>muktatib</i>	مُكْتَب <i>muktātib</i>	كَتَبَ <i>kataba</i>	II.
He corresponded.	To act as or become what is denoted by the Present Part. Act. of I.	مُكْتَابَةٌ - مَكْتَاتِب <i>muktābat - muktatib</i>	مُكْتَاتِب <i>muktatib</i>	مُكْتَاب <i>muktāb</i>	كَتَبَ <i>kataba</i>	III.
He dictated.	Causative of I.	اِكْتَاب <i>iktāb</i>	مُكْتَب <i>muktāb</i>	مُكْتَب <i>muktāb</i>	اَكْتَبَ <i>aktaba</i>	IV.
He enrolled, registered.	Action on oneself or for oneself.	تَكْتَبُ <i>taktib</i>	مُتَكَاتِب <i>mutakattib</i>	مُتَكْتَب <i>mutakattib</i>	تَكْتَبَ <i>taktaba</i>	V.
He (mutually) corresponded, become a correspondent of —	Mutually becoming to one another what Part. Act. of I. denotes.	تَكْتَبُ <i>taktib</i>	مُتَكَاتِب <i>mutakattib</i>	مُتَكْتَب <i>mutakattib</i>	تَكْتَبَ <i>taktaba</i>	VI.
It was written.	Passive of I.	اِكْتَاب <i>iktāb</i>	مُتَكَاتِب <i>mutakattib</i>	مُتَكْتَب <i>mutakattib</i>	اِكْتَبَ <i>iktaba</i>	VII.
He wrote from dictation: registered himself.	Action on or for oneself (= V).	اِكْتَاتِب <i>iktatib</i>	مُتَكَاتِب <i>mutakattib</i>	مُتَكْتَب <i>mutakattib</i>	اِكْتَاتَبَ <i>iktataba</i>	VIII.
(Employed only when the root denotes a colour: not used in Persian.)						
He asked (wished) someone to write.	Causing or desiring the action of I. to be done for oneself.	اِسْتَكْتَاب <i>istiktāb</i>	مُسْتَكْتَاب <i>mustakattib</i>	مُسْتَكْتَب <i>mustakattib</i>	اِسْتَكْتَبَ <i>istaktaba</i>	IX.
						X.

* This is generally in Persian pronounced *muktātibeh*, and so in other verbs *i* takes *a* in Infin. III before the last radical. The *•* final often becomes *•* in Persian.

§ 175. The prefixed or inserted ض is the remnant of a word meaning *self*. The س of Voice X. is a weakened form of the prefix of Voice IV. (originally in the Semitic tongues ش and meaning 'to make', then weakened to س, ه, and ا). The doubling (*tashdīd*) of the second Radical in Voice II. is the result of pronouncing Voice I. with greater emphasis: it accordingly adds force to the meaning of Voice I., if that Voice has a transitive meaning, and renders it transitive if it has not. The Infinitive of Voice II. is formed not from its preterite but from an adjective (of the form كَتِيبٌ) derived directly from Voice I. and having sometimes an Active and sometimes a Passive Participial meaning: to this adjective the ض above mentioned is prefixed, and the word thus produced originally meant 'to produce such an effect *on* or *for* oneself'. The *mu* prefixed to all the Participles except those of Voice I. is the remains of a word which meant 'who' or 'which'. Voice VII. is formed by prefixing ن to Voice I., thus producing a Passive sense (it is doubtless the remains of a pronominal or demonstrative word): the | prefixed in this Voice and in Voices VIII., IX. and X. is only to assist the pronunciation and *goes out* altogether when no longer needed for that purpose, e. g. when *mu-* is prefixed. Voice III. is formed by taking the Present Participle Active of Voice I. and turning it into a verb denoting 'to act as one doing such and such a thing': e. g. in this Verb 'to act as a *katib* or writer'. Voice VIII. inserts the ض instead of prefixing it: this Voice seldom occurs when Voice V. does, and is really (originally) an optional form of that Voice, used in its stead when euphony requires. Voice IX. is really formed from adjectives denoting colours (which in Arabic in the masc. sing. generally prefix *ahf* to their trilateral root, as اَسْوَدٌ, *aswad*, 'black'; اَحْمَرٌ, *ahmar*, 'red'): and the verb denoting to produce that effect, to grow of that colour, is made by merely *tashdīd* the last radical: as اَحْمَرَرٌ (اَحْمَرَّ) 'to grow red', 'to blush'. It will thus be understood how little there is really mysterious about the origin of the various Voices and tenses of the Arabic verb.

§ 176. The *second* vowel in the Preterite of Voice I. is sometimes *i* (يَ), sometimes *u* (وْ) instead of being, as here, *a* (أَ): but this does not concern the student of Persian. The form of the Infinitive of Voice I. also varies, and a single root has frequently several different forms of *this* infinitive. Except in these few matters and in the instances in which (*vide* Lesson XXI.) euphony demands a contraction or the assimilation of certain letters to one another, there is *no irregularity* in the formation of the different parts of the Arabic Trilateral verbs, all being formed according to the Paradigm given in § 173.

It will be a most useful exercise for the student to form from other Arabic roots (e. g. from قَبَلَ [Inf. I. قَبْلٌ], علم

[Infin. I. *عَمِلَ*: Pret. I. *عَمِلَ*], عمل [Infin. I. *عَمِلَ*] words in accordance with the Paradigm, and to trace out their meanings.

When it is desirable to find the root of a word, this is done by striking out the formative letters: e. g. the root of *إِسْتِغْبَالٌ* (*istiqbāl*) is *قَبَلَ*, and *istiqbāl* is Infin. X. of that root.

Notes.

Habīb, a man's name.

Hajjāj, a tyrannous governor of Arabia under Caliph 'Abdu'l Mālik.

Bāsrī, native of Baṣreh.

Khudjeh Hāsan, a man's name. *ishān*, = he, she (said out of respect).

'alāihī'rrahmah, on him be mercy. *rahmatu'llāh 'alāih*, God's mercy on him.

'Ajāmī, non-Arabian; Persian. *sāuma'eh*, hermit's cell.

namāz, Muhammadan stated prayers (offered 5 times daily). *daur i ūrā giriftan*, to surround him.

chandān kih . . . kāmtar, the more . . . the less.

qadīmū'l ayyām, ancient times. *Lāndan*, London.

sanjāq, a pin.

inshā'ullāh, please God.

ṣarf-e-jūd, saving, careful, economical.

bachcheh-gūrbek, a kitten.

tashrif biy-tvarid tū, come in.

'ismi'llāh, (in God's name), — said in inviting one to enter, to sit down, to eat, etc.

ruḥ bi-chahṭr māndeh, a quarter to 4 o'clock.

gardān(i)dan, taking (a horse) out for exercise.

dāvāndan, making (a horse) gallop.

qādam rāftan, to walk (of a horse).

yūrgheh rāftan, to amble.

yūrtmeḥ rāftan, to canter.

lūkkeḥ rāftan, to trot.

dāmāgh dāshṭan, to be somewhat fresh.

sarkāsh, obstinate, stubborn, hard-pulling.

Hān, see! lo!

kabūd (nīleh), grey.

būr, brown.

kāhar, bay.

tūzī, Arabian (not in use).

asīl (naḥīb), wellbred, blood-.

kūran, chestnut-coloured.

yūbū, pack-horse.

tatimmeh dārad = to be concluded.

Exercise 39.

حکایتِ ششم

حجّاج ظالم حکم کرد که خواجه حسن بصری رحمة الله عليه را بکشند — ایشان بصومعه عجمی عليه الرحمة پنهان شده نماز مشغول گشتند — سپاهیان ظالم دور حبيب عجمی را گرفتند و پرسیدند که حسن بصری کجاست — ایشان گفتند که در صومعه من است و نماز میگذارد — سپاهیان داخل صومعه شدند چندانکه جستند کمتر یافتند — باز از حبيب عجمی پرسیدند که حسن کجاست

— ایشان باز بصومعه اشاره کردند — سپاهیان گفتند که تو زاهد معروفی چرا دروغ میگوئی درصومعه کسی نیست — ایشان گفتند که شمارا خدا نابینا کرده است چون سپاهیان برگشتند خواجه بیرون آمدند و گفتند که ای حبیب از راست گوئی تو خدا مرا نجات داد — حاصل مطلب — راست گوئی در همه وقت بهتراست و شخص راست گو در هر دو جهان عزیز و برتر

Translation 40. A Tale.

In ancient times in the city of London there was a wealthy merchant, who took (gave a place) into his house a poor orphan and brought him up (was nourishing him). Although this child was so (small) young that the merchant did not appoint him to (over) any work, yet he himself, (loving toil) being diligent, and having devised some work for himself, busied himself in (of this, that) collecting lost pins. When he had picked up a number of them, he brought them to his master and gave them to him. The merchant was pleased and said, "Please God, by and by (after a little) this boy will turn out (become) a trustworthy and economical man". One day in that house a cat gave-birth-to some kittens, and that orphan obtained permission to rear one of them for himself. When that kitten grew up (became big), one day it happened that the (that) merchant, having laden one of his ships with (az) various kinds of merchandise (*amvāl va ajnās i tijāratī*), was sending it to a distant country, and he wished to go on board the ship and see whether (*kīh ūyā*) everything was right (*bi-tartīb ast*). On the way as he went he met that boy holding (who had) his cat in his arms (bosom). He said to him, "Child, hast thou not something too to send across the sea for sale?" He said, "Sir, you well know that I am destitute and have nothing but this cat". The merchant said, "Well, send that cat, that having sold it they may bring back its price for you (thee)". The boy handed over his cat to one of the sailors and asked that they should sell it for him: and the ship started. (*To be concluded*).

Conversation.

- صاحب تشریف دارند
خیر صاحب بیرون رفته اند اما خانم
تشریف دارند
- خدمت خانم عرض کنی که آیا میدانند
که صاحب کجا رفته اند
- ممنون ایشان هستم اما حالا فرصت
ندارم که شرفیاب شوم زیرا باید
پی صاحب بروم چونکه با وی
کار دارم
- خانم فرمودند که صاحب ساعت سه
ونیم یا ربع چهار مانده سوار شدند
و از برای تفریح بیرون رفتند و
شاید بطرف فلان فرشته باشند
زیرا آن راه برای دواندن اسب
خیلی خوبست
- خوب با نظرف میروم اما راه را خوب
بلند نیستم
- اگر میخواهید بنده نیز همراه شما می
آیم و راه را نشان میدهم زیرا
لازم است که این اسب را قدری
بگردانم
- چه عیب دارد بیا — در این کوچه
باید اسبهای ما فقط قدم بروند
زیرا سنگها برای سبب خیلی
ضرر دارد
- بلی اینجا سنگها بسیار است اما
بزودی اسبها میتوانند یزعه روند
و اسب شما چنین مینماید که دماغ
دارد و میخواهد تند برود
- اسب من خیلی تیز رو است —
حالا عیب ندارد که قدری یورطمه
کنیم
- آن اسب شکی ندارم که از فرنگستان
آمده است و اسبهای فرنگی بخوبی
لگه میروند
- بلی لگه رفتنش خوب و تند است —
حالا که زمین نرم تراست اسبها را
قدری بدوانیم
- هان صاحب آنجاست سوار آن اسب
کبود (نیله) و دو صاحب دیگر
همراه وی هستند که یکی شان
اسب کزن و آن دیگر اسب پور
یا کهر دارند
- اسب صاحب شما تند میروند و البته
اسب اصیل (نجیب) میباشد
- بلی اسب عربی (تازی) است اما
این اسب که بنده سوار آن هستم
اسب نیست یا بواسطه اما خیلی
سرکش است و حالا نیز سرکشی
مکنند

Twenty-first Lesson.

Arabic Verbal Forms (*Continued*): Verbs with Feeble Radicals, etc.

§ 177. In certain classes of Arabic Verbs a few contractions and other alterations of the foregoing scheme (§ 173) take place, mainly for the sake of euphony and to facilitate pronunciation. These occur mainly when one of the three Radical letters of the verb is a weak letter (ا — ي — و). These changes, however, take place in accordance with fixed rules, the most important of which we now proceed to mention.

§ 178. If the middle radical be ا — ي — or و, it is represented by *himzeh* (هـ) in the Present and Past Participle of Voice I.: as, from $\sqrt{\text{قول}}$, Pres. P. Act. قائل, Past P. Pass. مُقُول; from $\sqrt{\text{سأل}}$, Pres. P. Act. سائل, Past P. Pass. مُسْؤُول; from $\sqrt{\text{میل}}$, Pres. P. Act. مايل, Past. P. Pass. مُؤُول.

§ 179. In Voice II., if the third radical be one of these three weak letters, the Infinitive adds اِء: as, from $\sqrt{\text{قوى}}$ the Infin. of Voice II. is تَقْوِيَةٌ (in Persian usually تَقْوِيَّت taqvīyyat).

§ 180. In Voice IV. if the third radical be و or ي it is dropped in the Infinitive: as from $\sqrt{\text{افو}}$, Infin. IV. اَفَاء. But if the 2nd radical be و or ي, it is dropped in the Infinitive IV. and ة is added at the end of the word: as, from $\sqrt{\text{عون}}$, IV. Infin. اَعَانَةٌ (Pers. اِعَايَت).

In this class of Verbs the Pres. P. Act. IV. has ي and the Past. Part. Pass. IV. has ا (by contraction in each case) before the final letter: as, from $\sqrt{\text{حيط}}$, Pres. P. Act. IV. مُحِيط, Past. P. Pass. IV. مُحَاط (contracted from مُحِيط and مُحِيط respectively). If the first radical be ا or و, in Infin. IV. its place is taken by ي: as, from $\sqrt{\text{وضع}}$, Infin. IV. اِيْضاح.

§ 181. In Voice VIII., if the first radical be a weak letter, it is assimilated to the inserted ت through-

out, so that this ت has the *tashdīd*: so from $\sqrt{\text{وحد}}$ comes Infin. VIII. اِتَّحَاد (for اَوْتَحَاد); Pres. P. Act. مُتَّحِد (for مُوْتَحِد).

If the first radical be ص or ض, the letter ط is inserted throughout in Voice VIII. instead of ت: as, from $\sqrt{\text{ضرب}}$, Past. Part. Pass. مُضْطَرَب. If the first radical be ط or ظ, this letter is *tashdīded* throughout Voice VIII., instead of ت being inserted: as, from $\sqrt{\text{طلع}}$, Pres. P. Act. VIII., مُطَلِّع, Infin. VIII. اِطْلَاع (*ittilā'*).

If the first radical be ز, a د is inserted in Voice VIII. instead of ت: as, from $\sqrt{\text{زيد}}$, Infin. VIII. اِزْدِيَاد.

If the first radical be ت, د or ذ, it is usually *tashdīded* instead of having ت inserted after it in Voice VIII. throughout: as from $\sqrt{\text{ذكر}}$, Pres. P. Act. VIII. مُذَكِّر.

§ 182. In Voice X., if the 2nd radical be و or ی, it falls out in the Infinitive, and the ending • is appended: as, from $\sqrt{\text{عون}}$, Infin. X. اِسْتِغَاة (in Persian اِسْتِغَاة).

§ 183. In verbs which have ا for their first radical, this letter is changed to ؤ after the prefix مُ (*mu*): as, from $\sqrt{\text{اخذ}}$, Infin. III. مُؤَاخَذَة (*mu'ākhaẓeh*, sometimes pronounced *muvākhaẓeh* or even *muvākhiẓeh*, the second *a* in such forms — Infin. III. — in ordinary Persian becoming *i*).

§ 184. A few other similar changes occur* in Arabic Verbs of the classes mentioned, but as they are caused by the carrying out of the principles already illustrated, they present no difficulty. If a root contains *two* weak letters or otherwise comes under *two* of these rules, *both* operate: as, from $\sqrt{\text{اذى}}$, Infin. IV. اِذَاء (*Vide* § 180); from $\sqrt{\text{وقى}}$, Infin. VIII. اِتَّقَا (*Vide* §§ 181, 180).

§ 185. The Arabic words ذُو (Irreg. genitive Sing. ذِي, used as Nom. in Persian: Plural ذَوِي), 'owner', 'possessor', عَدَم 'nothingness', and غَيْر 'other than', are of frequent use in Persian in composition with other words of Arabic origin. Their use will be best understood from the following examples: ذُو الْجَلَال, 'possessed of glory, glorious, Lord of Glory' (said of God); ذِي شَأْن 'possessed of grandeur', 'grand', 'eminent': عَدَمُ مَعْرِفَت, 'nothingness of knowledge', 'ignorance'; عَدَمُ قُوَّة, 'nothingness of power', 'powerlessness': غَيْرِ مَعْلُوم, 'other than known', 'unknown'; غَيْرِ مَرْمِي (ghair i mār'i), 'other than seen', 'unseen', 'invisible'; غَيْرِ مَحْدُود, 'other than bounded', 'unlimited', 'boundless'.

§ 186. The following Arabic phrases are in constant use as single words in Persian, so that the student ought to learn their meanings. Many others will be found in Appendix A.

فِي الْجَمْلَةِ (fi'l-jumleh) on the whole.	عَلَى الدَّوَامِ (āla'd-davām) continually.
فِي الْحَقِيقَةِ (fi'l-haqiqeh) in truth.	عَلَى الْخُصُوصِ (āla'l-khusūṣ) especially.
بِالْفِعْلِ (bi'l-fi'l) in fact.	
بَعْدَهُ (bā'dahu) after it (him).	إِلَى الْأَبَدِ (ila'l-ābad) forever.
بَعْدَهَا (bā'dahā) after her (them, of things).	أَبَدًا لَا أَبَدَ (abadu'l-ābād) ever and ever.
أَمَّا بَعْدُ (ammā ba'd) but next.	فَوْقَ الْعَادَةِ (fauqu'l-ādah) extraordinary.
عَنْ قَرِيبٍ (an qarīb) soon, shortly.	حَاصِلُ الْكَلَامِ (ḥāṣilu'l-kalām) finally, in short.
أَلْقَاهُ (alqiṣṣeh) in a word, finally.	وغيره (vaghairah) etc.
هَكَذَا (hākaẓā) thus.	مَا جَرَا (mā jarā) what occurred, event.
لِهَذَا (lihāẓā) therefore.	فِي مَا بَعْدَ (fi mā ba'd) for the future.
مُعْهَذَا (ma'hāẓā) besides this.	مُعْهَذَا الْقِيَاسِ (ma'hāẓa'l-qiyās) on this supposition.
مَابَقِي (mā bāqī) the remainder.	مُشَارَاةٍ (mushārah) the person indicated.
فِي الْفَوْرِ (fi'l-faur) instantly.	

It will be noticed that in Arabic phrases whenever a long vowel immediately precedes a word beginning with the article *ال*, the said long vowel is pronounced *short*, as in the above examples.

Notes.

<i>Mūsā'</i> , Moses.	<i>haif ast</i> , it is a pity.
<i>āla'nabiyynā</i> } on our Prophet	<i>alfāz</i> (Ar. pl. of <i>lafz</i>), words.
<i>va ālaihi'ssalām</i> } and on him be	<i>maghshūtsh</i> , indistinct, confused,
peace.	inaccurate.
<i>Iblīs</i> , Satan.	<i>ahl i zabān</i> , those whose native
<i>Khaṣṣīs</i> (Ar. pl. of <i>khaṣṣeh</i>),	language it is.
peculiarities.	<i>muhāvareh</i> , idiom.
<i>vasāvis</i> (Ar. pl. of <i>vāsvaseh</i>) temp-	<i>zarbu'lmaṣāl</i> , proverbial: a pro-
tations of Satan.	verb.
<i>Kibriyā</i> , the Divine Majesty.	<i>bi-tarīq i ūlā'</i> (<i>aulā'</i>), far more.
<i>haiwān i darāndeh</i> , beast of prey.	<i>kūmak</i> , aid, help.
<i>zahreh</i> , bile; daring.	<i>hifz kārdaṇ</i> , to learn, learn by
<i>pūz</i> , snout.	heart.
<i>mu'allim</i> , a teacher.	<i>qavānīn</i> (Ar. pl. of <i>qanūn</i>), laws.
<i>mītrā</i> (here), a teacher of lan-	<i>qavā'id</i> (Ar. pl. of <i>qā'idah</i>), rules.
guages.	<i>ṣarf va naḥv</i> , grammar.
<i>muta'allim</i> , a student, pupil.	

Exercise 41.

حکایت هفتم

روزی موسی (علی نبینا و علیه السلام) ابلیس را دید بر سر
 کوهی نشسته — پرسید که در دنیا کدام کس را دوست داری —
 گفت جاهل بخیل را که از بندگی و عبادت او هیچ بدرگاه خدا
 مقبول نمیشود — گفت که کدام کس را دشمن داری — گفت عالم
 سخی را که پروردگار همه گناهان او را میآمرزد و همه طاعات
 او را مقبول میفرماید — حاصل مطلب — عالم و سخاوت بهترین
 خصائص انسانست و بخل و جهالت بهترین وساوس شیطان —
 سخی دوست خداست و بخیل دشمن کبریا

Translation 42.

(Conclusion of the Tale of the Boy and the Cat.)

After some months that vessel reached an unknown island and cast anchor. When the sailors disembarked (came to the dry-land), they were informed that a

sovereign (*sultānī*) reigned (reigns) over that island: and when that sovereign heard that some foreigners (foreign persons) had arrived in (have become arriving of, *vārid ī*) his country, he commanded that they should be invited (so that they invited them) to lunch (that they may eat lunch) with him. But when they sat down at the royal table, they saw that, although there is plenty of (plentiful) food, yet it is impossible (not possible) to eat as much as even one morsel in comfort, because the king's palace is full of (*from*) mice and rats (mice small and large), which are so daring that (having dared to this limit) they snatch the morsels from the guests' hands. The sovereign, having become ashamed, said, "Whoever discovers (may discover) a remedy for (of) this calamity, I shall give him a large sum". Then one of the sailors said, "Your Majesty, I have a beast of prey, which, if you permit (if there be permission), will very speedily (with complete haste) completely destroy all these mice". When the king commanded, they brought that cat, and the cat busied herself in the chase in such a manner that after half an hour no mouse dared to (had daring of that, that it should) shew its snout. The king, having become extremely pleased (joyful), purchased that cat for a sack full of gold (*talā*), and in that manner that orphan became rich.

Conversation.

مُعَلِّم (میرزا)

البته اگر کوشش کنید بعد از چندی
ترقّ کرده میتوانید بخوبی فارسی
حرف بزنید — اما شاید زبان
فارسی را درهند آموخته اید
زیرای بینم که تلفظ شما مغشوش
است

آیا می شنوید که چه قدر تفاوت
هست مابین زبان فارسی ایران و
آنچه درهند آنرا فارسی میگویند
شاید تبدیل شده است و مثل تلفظ
زبان انگلیسی و هر زبان دیگر

مُتَعَلِّم

حیف است که اگرچه چند تا کتاب
فارسی خوانده ام و معنی الفاظ
کمی میدانم اما هنوز نمیتوانم
بخوبی و باسانی زبان فارسی
حرف زنم

بلی اولاً فارسی را درهند آموختم
اما حالا یکسا است که در ایران
هستم

البته تفاوت عظیم است خصوصاً
از این سبب که تلفظ این مملکت

و لکن هر شخص باید فارسی
حرف بزند بطوریکه اهل زبان

رفته رفته تا این آیم تبدیل شده
است

میان ما ضربُ آئثل میباشد که
جوینده یابنده است و اگر شد
توانسته آید درهند تا اینکه
فارسی بیاموزید پس بطریق
اولی درخود ایران میتوانند
آرا بزودی وبآسانی تمام تحصیل
کنند

رست میگوئید اما هر قدر بیشتر
کوشش میکنم که محاورات
فارسی را بیاموزم کمتر آنها را فرا
(یاد) میگیرم

انشاء الله مُشکل نیست زیرا قواعد
و قوانین صرف و نحو فارسی خیلی
آسان میباشد — آيا چیزی از
زبان عربی آموخته آید

امیدگلی دارم که به مدد (کمک)
شما روز بروز چیزی بیشتر
حفظ کنم و بتوانم بعد از چند وقت
بخوبی گفتگو نمایم و تلفظ و عبارات
خود را اصلاح کنم

خیر هیچ اشکال ندارد جز اینکه مردم
اکثر اوقات در آموختن تنبلی
مبورزند و از آن سبب ترقی نمی
کنند

خیلی کم اما می فهم که آن زبان
بینهایت مُشکل میباشد

Twenty-second Lesson.

Formation of Arabic Derivative Nouns and Adjectives.

§ 187. Besides the Participles and Infinitives of Verbs as explained in Lessons XX. and XXI., many other words are formed from Arabic Triliteral roots. We now proceed to explain the method of such formations, the principal of them only and those most frequently met with in Persian being given. It will be found that an acquaintance with the methods in accordance with which such words are produced will enable the student, not only to remember the meanings of the words when once learnt, but also to know their meaning the first time he meets with them, if he knows the meaning of the root. If, for example, he knows (§ 190) that *mi* prefixed to the root and *ā* inserted before the last radical forms nouns denoting *instruments*, it will not be difficult to remember that *miftāḥ* (مفتاح)

so formed from $V_{فتح}$ 'to open', means 'a key'. As the same rules are, with few exceptions, applicable to all roots if necessary, it will be understood that a vast number of words may be produced from almost every Arabic root, and that little doubt can arise about the meaning of each word so formed.

§ 188. Nouns denoting *people engaged in any trade or occupation* are formed by *tashdīd* the 2nd radical and inserting *ā* before the third: as, from $V_{صرف}$ 'to turn, to change', comes $صَرَّاف$ (*ṣarrāf*), 'a money-changer': from $V_{قَصَب}$ 'to cut up, dissect', comes $قَصَّاب$ (*qaṣṣāb*), 'a butcher': from $V_{بَقَلَ}$ 'to sprout', ($بَقْلٌ$ vegetable), comes $بَقَّال$ (*baqqāl*), 'a greengrocer'.

§ 189. Nouns denoting the *place where* anything occurs are formed by prefixing *ma* to the Root: as, $مَكْتَب$ (*máktab*), 'a school', from $V_{كَتَب}$ 'to write': $مَسْجِد$ (*másjid*), 'a mosque', from $V_{سَجَد}$ 'to worship'. Nouns sometimes add *me* to this form; as $مَحْكَمَة$ (*mahkamah*) 'tribunal' (in vulgar use in Persian in the sense of 'a doctor's consulting room', from *hakīm* in the sense of 'a doctor') from $V_{حَكَم}$ 'to judge', 'determine', 'command'.

§ 190. Nouns denoting *instruments* are formed by prefixing *mi* to the root and by (frequently) prefixing *ā* to the third radical: as $مِقْرَاض$ (*mīqrāṣ*), 'scissors', from $V_{قَرَض}$ 'to cut': $مِسْوَاك$ (*misvāk*) 'tooth-pick', 'small piece of wood for rubbing and cleansing the teeth', from $V_{سَوَكَ}$ 'to cleanse the teeth': $مِغْيَار$ (*mī'yār*) 'touchstone', from $V_{عَيَّر}$, which in Voice II. means 'to verify a weight', 'test a coin'.

§ 191. Many nouns and some adjectives are formed by inserting *u* before the third radical (such nouns are forms of the Infinitive of Voice I., of which there are 24 possible forms): as $دُخُول$ (*dukhūl*), 'act of entering', 'entrance', from $V_{دَخَلَ}$ 'to enter': $زَرُور$ (*zarūr*) 'necessary', from $V_{ضَرَّ}$, originally 'to press', 'to con-

strain'. Others to this form add $\text{ـ} : \text{ـ}$ as زُرُورَه (*zarūreh*, in Persian ضرورت *zarūrat*), 'necessity'; حُكُومَه (*hukūmeh*, in Persian حُكُومَت *hukūmat*), 'rule'.

§ 192. An adjectival form is obtained by inserting $\text{ـ} \bar{i}$ before the last radical: as, كَرِيم (*karīm*) 'kind', 'gracious', from $\text{V} \text{كـ ر م}$, 'to be beneficent': قَلِيل (*qalīl*), 'scanty', 'small', from $\text{V} \text{ق ل ل}$, 'to be few': جَلِيل (*jalīl*) 'glorious', from $\text{V} \text{ج ل ل}$, 'to shine forth'. From these adjectives nouns may be formed by changing the \bar{i} into \bar{a} , with or without adding $\text{ـ} : \text{ـ}$: as جَلال (*jalāl*), 'glory'; كَرَامَه (*karāmeh*, in Persian كَرَامَت *karāmat*) 'generosity'; or even by merely adding the $\text{ـ} : \text{ـ}$, as فَضِيلَه (*fazīleh*, in Persian فَضِيلَت *fazīlat*), 'superiority', from $\text{V} \text{ف ض ل}$ 'to surpass'.

§ 193. Other nouns and adjectives are formed by adding -an to the root: as سُلْطَان (*sultān*), 'a ruler', from $\text{V} \text{س ل ط}$, 'to be despotic'; حَيْرَان (*hairān*), 'astounded', from $\text{V} \text{ح ي ر}$ 'to be bewildered'; عِرْفَان (*irfān*), 'knowledge', from $\text{V} \text{ع ر ف}$ 'to know'. From the same roots may be formed other nouns by merely adding $\text{ـ} : \text{ـ}$ (in Persian changed into $\text{ـ} : \text{ـ}$); as سُلْطَنَت (*sūltanat*), 'sovereignty', 'kingdom'; حَيْرَت (*hairat*), 'astonishment'.

§ 194. Many nouns (infinitives of Voice I.) insert \bar{a} before the last radical (cf. § 192): as كَلَام (*kalām*), 'speech', from $\text{V} \text{ك ل م}$; قَرَار (*qarār*), 'agreement', from $\text{V} \text{ق ر ر}$; فَرَار (*farār*) 'flight', from $\text{V} \text{ف ر ر}$. Some adjectives also have this form; as حَلال (*halāl*) 'lawful', from $\text{V} \text{ح ل ل}$, and حَرَام (*harām*), 'unlawful', 'forbidden', from $\text{V} \text{ح ر م}$. Nouns of this formation often add $\text{ـ} : \text{ـ}$ (in Persian $\text{ـ} : \text{ـ}$); as تِجَارَت (*tijārat*), 'commerce', from $\text{V} \text{ت ج ر}$.

§ 195. A few insert \bar{a} before the second radical: as خَاتَم (*khātām*), 'a seal', from $\text{V} \text{خ ت م}$; قَالَاب (*qālab*), 'a mould', from $\text{V} \text{ق ل ب}$. From the present participle Active of

Voice I. we have nouns feminine in ـة; as فائدة (*fāideh*), 'benefit'; قاعدة (*qā'idēh*), 'a rule': (from $\sqrt{\text{فد}}$ and $\sqrt{\text{قد}}$).

§ 196. Many other nouns are formed (Infinitives of Voice I.) by the addition of various short vowels to the radical consonants: as عِلْم ('ilm), 'science'; حُسْن ('husn), 'beauty'; طَلَب ('tālāb), 'request', 'demand'; هُدًى ('hudā'), 'guidance'; قُدُس ('quḍus), 'holiness'. Adjectives are also formed by means of the insertion of the short vowels: as, حَسَن ('hasan), 'handsome'; نَجِس ('nājis), 'defiled'.

§ 197. Some nouns add **يَـ** to the root (this in Persian sometimes becomes **يَـ**): as **دَعْوَى** (*da'vā* 'da'vī'), 'claim', from **دَعَا**; **فَتْوَى** (*'fatvā*), 'decree'.

§ 198. The Arabic diminutive rarely occurs in Persian: its formation will be understood from the following examples: رَجِيلٌ (*ruja'il*), 'a mannikin', from رَجُلٌ (*rājul*), 'a man'; حُسَيْنٌ (*husain*), 'goodlooking', from حَسَنٌ (*hasan*), 'handsome' (a proper name).

§ 199. Attributives, nouns and adjectives, are formed in great numbers by adding *î* (fem. *-iyyeh*), to the original noun: as مصرى (*Misrî*), 'Egyptian', from مصر (*Misr*), 'Egypt'; اصفهانی (*Isfahānî*), 'a native of Isfahān'; ضرورى (*zarûrî*), 'necessary'; طفلى (*tiflî*), 'childish'; باى (*Bābî*), 'follower of the Bāb', etc. If the noun ends in *ـ* or *ـى*, these letters may be dropped or changed into *و* before the addition of the *-î*: as بصرى (*Bāsrî*), 'a native of Bāsrēh'; عيسى (*Īsā'î*), 'belonging to Jesus', from عيسى (*Īsā'*), 'Jesus': سنوى (*sānavî*), 'annual', from سنه (*saneh*), 'a year'. The feminine *singulars* of nouns (and adjectives) in *î* are often used with the significance of the plural and instead of the latter: e. g. بابيه (*Bābîyyeh*), بائيه (*Bahā'îyyeh*), 'the Bābis', 'the Bahā'is'. (This is owing to the omission of the noun ملت (*millat*), 'a people, sect', or امت with the same meaning).

Notes.

(The key to the explanation of the following Story is the Muhammadan tradition — quoted almost literally in the Moral — that one who gives to the poor gets ten times as much in return from God in this world and seventy or even seven hundred times as much in the next world.)

Shām, Damascus; Syria.

‘Uzmān ibn i ‘Uffān, afterwards Caliph.

dah bist = *fi dah bist*, twenty in ten, = 200 per cent.

(fi) yak dah, ten in one = 1000 per cent.

dunyā, this world.

ākhirat, ‘*uqbā*’, the world to come.

ktimiyā, the philosopher’s stone.

dar har sūrat, however that may be.

‘amil, an official (head of taxation department).

hidāsat i sinn, youth, youthfulness.

ittisāf dāshtan, to be endowed [with].

pishgāh, vestibule.

qāim maqām, lieutenant, substitute.

muwāfiq uftīdan, to turn out well, succeed.

khyāthad namūd = should form, conceive.

mutafakkireh, reflective: *quvvat i mut*: reflective power = power of reflection.

murtasim sākhtan, to paint, depict.

māfrash, portmanteau, travelling-bag.

gumrūkt, liable to Customs duty.

khūrdeh rtzeh, small articles.

gumrūk, Customs dues.

‘āraf i shām, towards evening.

Khudā hāfiz (*Khudā hamrāth*), Goodbye.

Exercise 43.

حکایت هشتم

در زمانِ خلافتِ ابوبکر صدیق گرائی سخت پدید آمد — در آن اثنا قافله از شام وارد شد که در آن پانصد شتر بار گندم مال عثمان ابن عفان بود — دلالت آن آمدند و نفع ده بیست مقرر کردند — عثمان گفت که نفع مضاعف قبول نمیکنم بلکه بنفع یک ده میدهم — و فی الحال آن غله را بر غریبان و مسکینان تقسیم کرده نفع ده در دنیا و هفتاد در آخرت حاصل نمود — حاصلِ مطلب — سخاوت تجارتیست که نفعش ده در دنیا میرسد و هفتاد بآه هفتصد در عقبی عاید میشود — بیت

سخاوتِ مسرِ عیب را کیماست سخاوت همه دردها را دواست

Translation 44.

They say that Ardashir Bābakān, son of Bābak, is of the race (offspring) of Sāsān son (*bin*) of Bahman, son of Isfandiyyār. Others mention for him a humbler

origin (descent). However that may be, they say that his father was one of the officials (farmers-of-taxes). The governor of Dārābjird, who was named (had the name) Piri, heard that Bābak had (there is to Bābak) a son, who, in spite of his youth, is endowed with an excellent (*vāfir*) intellect and (a) noble (*bāhir*) courage. He therefore summoned him: and Ardashir gained such credit (*i'tibār*) with him (in his presence) that, whenever any matter prevented him from conducting the government, he used to make Ardashir his substitute: and Ardashir's conduct (*kirdār*) on these occasions turned out so well that after Piri's death he was appointed to the government of Dārābjird. It is no marvel that a youth like Ardashir, who had made such rapid progress (who may make progress with this rapidity), should conceive great projects (*vide* § 100). They say that the force of reflection in sleep depicted in the vestibule of his brain his waking thoughts (the thoughts of his wakefulness), and flatterers explained (interpreted) this dream as (*bi-*) signs of future (coming) greatness. All historians assert (*bar ḡn and*) that reliance upon these dreams became the cause of Ardashir's rising up to claim (of this, that A. came up in claim of) the sovereignty of Persia: and if in truth he and his followers had (have had) confidence in (*bi-*) this kind of dreams, there is no doubt that it must have helped (ought to have helped) in his advancement to the lofty dignity (dignities) of the sovereignty.

Conversation.

مسافر	رئیس گمرک خانه (گمرکچی)
دُرست نمیدانم اما گمان میکنم که چیزی از آن قسم ندارم — اما	آبادر صندوقها و بسته های خود چیزی ندازید که گمرک آت را بدهید
کلید همه صندوقهای من اینها است اگر بخواید بفرمائید تا	(چیزی ندارید که گمرک باشد)
آنها را باز کنند و ببینند	
آن صندوقها را که سنگین است	آن خینی طول میکشد و نمیخواهم
ببخش میگذارم اما این بسته ها	جناب عالی را زحمت دهم (جناب عالی
و این مقررش و این کیسه و این	مُعطل شوید) — اما بهتر این

است که اسباب خود را اینجا بگذارید و بعد بحال بی آنها بفرستید	صندوقچه ها و این خورده ریزه ها حالاً لازم است التفات فرموده بگوئید که بزودی آنها را به بینند تا بتوانم همراه خود به برم
مشکل است صاحب زیرا ما امروز کار داریم	خوب اما اگر لطاف فرموده این انعام را میان گماشته های خود تقسیم کنید شاید میتوانند بزودی هر چیز را درست کنند
منونِ سرکار هستند البته ممکن است — شکی ندارم که هر چیز درست است پس بیشتر زحمت میدهم	خیلی خوب اما فراموش نکنید که امروز بعد از دو ساعت دیگری باقی اسبابها میفرستم و اگر باید چیزی برای گمرک بدهم آنها بتوسط فلان تاجر میفرستم
خوب می سپارم وقتی که بحال آمد معطل نکنند و فوراً چیزها را بفرستند که شاید بخواهید زود حرکت کنید	بلی باید که امروز شام راه بفرستیم زیرا در سفر هستیم و فرصت ندارم که اینجا بمانم — حالا مُرخص میشوم خدا حافظ شما
خدا حافظ (خدا همراه)	

Twenty-third Lesson.

Formation of *Persian* Derivative Nouns, Adjectives and Adverbs.

§ 200. In Persian, as in the other *Āryan* languages, many nouns and adjectives are derived from simpler forms by the addition of certain terminations, which, though doubtless they at one time existed as independent words, have now become mere affixes. The principal of these terminations in use in Persian are:

A. To form *Nouns*:

(a) -*bān*, denoting 'guardian': as دربان, 'door-keeper' (from در a door); باغبان (*bāghbān*), 'a gardener' (from باغ a garden). In vulgar pronunciation this termination becomes *awān* (*awūn*).

(b) -*kār*, more rarely -*gār*, denotes the *doer*: as, گناهکار (*gunāhkār*), 'a sinner'; پروردگار (*Parvardigār*), 'the Nourisher' (God).

(c) *-andeh*, formed from Verbs (§ 89, e), denotes the Agent: as, آفریننده (*Āfarināndeh*), 'the Creator'; کننده (*kunāndeh*), 'the doer'.

(d) *-gar*, denotes one working in or engaged in something; as, آهنگر (*āhīngar*), 'one working in iron' (*āhin*), 'a blacksmith'; زرگر (*zārgar*), 'a goldsmith' (*zar*, 'gold'); سوداگر (*saudāgar*), 'a trader'.

(e) *-ār* denotes (1) the agent: as, خریدار (*khari-dār*), 'purchaser'.

(2) an action: as, دیدار (*didār*), 'vision' (of God).

(3) hence (concrete) a thing: as, مردار (*mur-dār*), 'carriage'.

(f) *-dān* denotes a receptacle: شمع‌دان (*sham'dān*), 'a candlestick'; چراغ‌دان (*chirāghdān*), 'a lampstand'; قلم‌دان (*qalamdān*), 'a pen-case'.

(g) *-istān*, *-stān*, *-bār*, *-zār*, *-sār*, *-lakh*, *-shan*, denote a place abounding in the thing named: گلستان (*guli-stān*), 'a rose-garden'; هندوستان (*Hindūstān*), 'India'; جویبار (*jūybār*), 'a place abounding in streams'; گلزار (*gulzār*), 'flower-plot'; سنگسار (*sangsār*), originally 'a place abounding in stones' (now used with the verbs *namūdan* or *sākhtan* to mean 'to stone to death'); کوه‌سار (*kūhsār*), 'a mountainous district'; سنگلاخ (*sanglākh*), 'stony ground'; گلشن (*gūlshan*), 'a flower-bed'.

(h) *-ī* forms abstract nouns and corresponds to *-ness* in English: نیکی (*nīkī*), نیکویی (*nīkūi*), 'goodness'; بدی (*bādī*), 'wickedness'; روشنی (*raūshani*), 'brightness', 'light'; روشنایی (*raushanāi*), 'light' (from obsolete adjective *raushanā*); دانایی (*dānāi*), 'wisdom'. If added to a word ending in ـه (originally *-ak* and then *-ag*, vide § 36), it changes the *h* to *g*; as, بندگی, 'service', 'worship' (from بنده *bāndeh*).

(i) *-ish* (an older form of *-ī*), *-āk*, *-ā*, *-ān*, *-eh*, form verbal nouns: as, فرمانیش (*farmāish*), فرمان (*farmān*), 'a command'; سوزاک (*sūzāk*), 'a burning'; گرمای (*garmā*), 'heat'.

'heat'; برزه (*lárzeh*), 'a trembling', *shamāreh*, 'a number', 'reckoning', 'computation'.

(j) *-ak*, *-akeh*, *-eh*, form diminutives denoting persons, implying littleness and either contemptibleness or affection: as دخترک (*dúkhtarak*), 'a little girl', 'a little daughter' also دختره *dúkhtareh*); پسرک — پسره (*písarak*, *pisareh*), 'a little boy'; مردک (*márdak*), مردکه (*márdakeh*), 'a mannikin', 'a contemptible little man'.

(k) *-chek* (rarely *-ichek*) forms diminutives denoting things: as باغچه (*bāghchek*), 'a little garden'; دریچه (*darī-chek*), 'a little door', 'a window' (that opens: a window that will not open is now called پنجره *pánjreh*).

(l) Some nouns assume the Turkish termination *chī* or *-jī* (the latter after *n*, *r* or a vowel) to denote the Agent: as تلگرافچی (*talagrāfchī*), 'a telegraphist'. (Vide § 207). This class of nouns is increasingly numerous in the modern language.

§ 201. B. To form Adjectives:

(a) The termination *-mand* denotes 'possessed of': as دولتمند (*daulatmānd*), 'wealthy'; خردمند (*khiradmānd*), 'wise'; دانشمند (*dānishmānd*), 'possessed of knowledge'; حاجتمند (*hājatmānd*), 'needy'.

(b) *-var*, *-avar* (*-ivar*), *-āvar*, denotes 'characterised by': as, داور (*dāvar*), 'a judge' (for *dādvar*, from *dūd*, Old Persian *dātha*, 'law', now 'justice'); زورآور (*zūrāvar*), 'strong' (from *zūr*, 'strength', 'violence'); رنجور (*ranjūr*), 'vexed' (for *ranjvār*); شعله‌ور (*shu'lehvār*), 'flaming'; جانور (*jānivar*), 'animate'; 'an animal' (from *jūn*, 'the soul', 'the vital principle').

(c) *-vār* and *-vish* (*-vash*) denote 'resemblance', 'suitability'; as شاه‌وار (*shāhvār*), 'fit for a king'; ماه‌وش

¹ (This explains the formation and use of the word پیره *pīreh*), denoting an old person of either sex, which has *mard* or *zan* attached: as *pīreh mard*, 'an old man', *pīreh zan*, 'an old woman'. But Persians, not aware of this, write پیرمرد (*ptr i mard*), پیرزن (*ptr i zan*), which can hardly be correct.

(*māhvish*), 'like the moon'. But امیدوار (*umīdvār*) means 'hopeful'.

(d) -*sā* and -*āsā* denote 'likeness': as, انبراسا (*ān-barāsā*), 'like amber'; جواهرآسا (*javāhirāsā*) 'jewellike'.

(e) -*sār*, -*andeh*, *gīn*, denote 'full of' (Latin -*osus*); as شرمسار (*sharmsār*), 'bashful', 'modest'; شرمند (*sharmāndeh*), 'ashamed'; غمگین (*ghamgīn*), 'sorrowful'.

(f) -*īn* denotes 'made of': as زرین (*zarīn*), 'golden', سیمین (*simīn*) 'silvern'; آهنین (*āhinīn*), 'made of iron': آتشین (*ātashīn*), 'fiery'.

(g) -*īnch*, -*eh*, are adjectival terminations added to words to denote 'duration' or 'frequency': as, روزینه (*rūzīneh*), 'daily'; چندروزه (*chandrūzeh*), 'lasting but a few days', 'brief'; هرساله (*harsāleh*), 'yearly', 'annual'; پنجاهساله (*panjāhsāleh*), 'fifty years old'; دوازدهروزه (*davāzdeh-rūzeh*), 'having lasted twelve days'. The termination -*ū* is sometimes merely attributive: as in the phrase دعاهاى عاجزما (*du'āhā-y-i 'ājīzeh-y-i mā*), 'our humble petitions' (better عاجزانه; vide § 202).

(h) -*āneh* denotes 'manner': as, مردانه (*mardāneh*), 'manly'; دیوانه (*divāneh*), 'like an evil spirit (*div*)', hence 'mad': محبتانه (*muhabbatāneh*), 'loving', 'affectionate'.

(i) -*ī* forms adjectives denoting 'belong to': as, جنگلی (*jāngalī*), 'belonging to a forest', 'wild'; شهری (*shāhri*) 'belonging to a city', 'urban', 'bourgeois', 'a citizen'; کجائی (*kūjāī*), 'of what place' (cf. the meaning of the Latin *cuius*). Cf. the similar Arabic affix in § 199.

(j) -*nāk* denotes 'productive of': as دردناک (*dard-nāk*), 'producing pain', 'painful'; سوزناک (*sūznāk*), 'burning', 'glowing'; هولناک (*haulnāk*), 'terrific', 'awful'.

(k) -*ā* added to the root of a verb forms adjectives (similar to present participles in -*ān*): as, دانا (*dānā*), 'knowing', 'wise'; دارا (*dārā*), 'possessing'; بینا (*bīnā*), 'seeing', 'able to see', 'clearsighted'; شنوا (*shānavā*), 'able to hear', 'hearing'; گویا (*gūyā*) 'able to

speak', 'speaking' (now generally meaning 'so to speak', 'as if', 'perhaps').

§ 202. It will be noticed in the above examples that in Persian these *Persian* terminations are often appended as well to *Arabic* words as to Persian ones. In some instances the termination *-āneh* (§ 201, *h*) is needed in order to form (from adjectives which can be used in reference to *persons only*) other adjectives to qualify words denoting *things*. For example, کریم (*karīm*), 'kind', 'gracious', عاجز (*ʿājiz*), 'helpless', 'humble', are used of *persons*; as, *mard i karīm*, *shakhṣ i ʿājiz*, 'a kind man', 'a humble person'; but مُراسلاتِ کریمانه (*murāsīlāt i karīmāneh*), 'kind letters', *sukhanāt i ʿājizāneh*, 'humble words'.

§ 203. All Adjectives may in Persian be used as adverbs, just as in German. Besides this the lack of proper adverbs is made up for in several ways:

(a) By using Arabic nouns (masc. or fem.) in the Acc. Sing. (§ 153): as, حقيقة (*haqīqatan*), 'truly'; فعلاً (*fiʿlan*) 'actually'; الآن (*alʿān*), الحال (*ilḥāl*), 'now' (for *في الحال* *fiʿlḥāl*).

(b) By employing Arabic nouns with Arabic prepositions: as, في الفور (*fiʿl-faʿir*), 'at once', 'instantly'; بالفعل (*biʿl-fiʿl*), 'in fact'.

(c) By using a noun with a Persian preposition: as, بخوبی (*bi-khuyībī*), 'well'; بی اشتباه (*bi ishtibāh*), 'unerringly'.

(d) By using two nouns together (united by *izāfeh*) with the omission of the preposition governing the first: as, آخر کار (*ākhir i kār*), 'finally'.

(e) By employing a Present or Past Participle adverbially: as, پیوسته (*paivāsteh*), 'continually'; دوان دوان (*davān davān*) 'at a run'.

Adverbs of time and place (except *کِی* *kui*, 'when?' and a few other old words), such as دیروز (*dīrūz* = *diḡar rūz*), 'yesterday'; آنجا (*ānjā*), 'there'; کجا (*kujā*), 'where?', are so simply formed as to require no explanation. •

Notes.

Chinavad, (Ar. *Sirdt*), bridge over which the dead pass at Judgment.

rastakhiz (Ar. *qiyamat*), resurrection.

algharaz, finally.

dil i pur-khūn, heart full of blood (sorrow).

'arsh, the throne (of God), highest Heaven.

bi-pa va sar (here =) devout.

ahāng va farr, (music and pomp =) internal dignity and grandeur.

baqiyyatu'l ūmr, remainder of life.

mardum-azdri, tyranny, oppression.

Ardavān, Artabānus IV., king of Persia.

mustāuli gāshān bar, make oneself master of.

rūjhān dādan, to prefer.

Shapūr, Sapor.

vafāt yāftan, to die.

bar sār i, upon, against.

bīlistigldl, absolute, autocratic.

tanzīm, arrangement, regulation.

muhimmdt (Ar. Pl.), important affairs.

taskhtr kardan, to seize, take possession of.

tasārruf, grasp; power.

'Irāq, the region about Kirmān.

manqil, stated, related.

az miyān bardāshān, to get rid of, do away with.

az — kindreh giriftan, withdraw from, resign.

az dāst rāftan, to be left undone.

chaughān-bāzi, polo-playing.

atta'jilu min'ash Shaitāni va'tta'-annīyyu mina'r Rahmān, "haste

is from Satan and patience (taking it easy) from the Merciful One (God)".

Exercise 45.

حکایتِ نهم

شخصی میدانِ قیامت را در خواب دید که زمین گرم و آفتاب نزدیک رسیده و خلاق در جوع و عطش (گرز سگی و تشنگی) مبتلا و بارگناهان خویش را بر سر گرفته محاسبه کردار خود می دهند — و از جود پل (پل صراط) گذر میکنند و بعضی به نشیب دوزخ سرنگون می افتند — و میزان بزورگ در میان است که نیکی و بدی در آن وزن میشود — و هر یک از شاه و گدا و قوی و بنوا بکار خود در مانده — و هر پیغمبری امت خود را خطاب میکند که — در دنیا حکم خدا را بشما رسانیدم و از این روز رستخیز خبر دادم و باعمال نیک امر نمودم و از افعال بد منع کردم و عبادت و بندگی حضرت پروردگار تأکید و شناسائی و معرفت او تعلیم بجا آوردم — پس شما کدام حکم مرا قبول کردید و کدام فرمان مرا بجا آوردید — الغرض در آن روز پر هول و دهشت هر کس

بادلِ پُر خون و چشمِ پُر نمِ نادم و بشیمان می‌بود — در آن اثنا یکیرا دید که لباسِ مینوی در بر و تاج بهشتی بر سر در سایهٔ عرشِ اعظم مقام دارد — این شخص پیش او رفت و پرسید که در دنیا چه عملِ نیک کردی که نتیجهٔ آن را چنین یافتی — گفت که چاهی بر سر راه ساخته بودم و درختی بر کنار آن نشانده باین نیت که هر مسافر و غریبی از آن چاه آب خورد و زیر سایهٔ آن درخت آسایش گیرد — روزی یکی از فقیران بی پا و سر و ژنده پوشان با هنگ و قر در آنجا رسید و ساعتی در زیر آن درخت آرمیده دعا کرد که ای پروردگار ساعتی در دنیا زیر درختِ فلان کس آسایش گرفته ام و مرا از عذابِ قیامت خلاصی ده — تا آنکه گناهانِ من آمرزیده شد و بسببِ آن نیکی امروز باین درجه رسیدم — آن شخص چون از خواب بیدار شد از خوف و هراس رنگش زرد گشت — چاهی و مهمانسرائی برای آسایشِ مردم بنانهاد و بقیهٔ اعمار در خدمتِ زیرستان و غریبان میکوشید و ازدل آزاری احتراز مینمود — حاصلِ مطلب — برای انسان بهتر از این کاری نیست که با آسایشِ دلِ هر غریب و فقیر بکوشد و از مردم آزاری بازماند و کمر همت در خدمتِ خاکساران و مسافران بندد — بیت —
خورش ده بدزاج و بک و جِام که یک روزت افتد هوائی بدام

Translation 46.

The first person who helped Ardashīr was his father Bābak. Having slain the governor who had been appointed by (from the side of) Artabānus, he made himself master of Fārs. But Bābak, having shewn a preference for (preferred the side of) Sapor his elder son, gave him the title of governor, of (placed on him the name of the government of) Fārs, and after a short time died. Ardashīr, after his father's death (his father), led an army against his brother; and Sapor's people (*aqvām*), having seized him, delivered him up to Ardashīr, and in Fārs he obtained

absolute sway. It is not known what he did with Sapor, but he executed the persons who had dealt treacherously with him. After regulating (regulation of) the important affairs of Fārs, having attacked Kirmān, he seized that country; and, before Artabānus could engage in repelling him, he had brought almost the whole of Trāq into his power. It is related that Artabānus remained in the district of *Jābal* (= Mountain) near Hamadān and Kirmānshāhān until the victories of Ardashīr compelled him either to get rid of Ardashīr or himself resign the sovereignty.

Conversation.

میرزا

رئیس دفترخانه

به بخشید گرفتاری داستم که مانم
شریابی شد — اما حالا هم صبح
زوداست زیرا هنوز دو ساعت
از روز بر نیامده است

امروز قدری دیر تشریف آورده
ایدمتی است منتظر شما میباشم
وعده کردید که صبح زود قبل
از ساعت پنج تشریف بیاورید
و الآن نزدیک است ساعت هفت

البته این عادت شما نهایت خوب و
پسندیده است و از آن سبب است
که شهرت مستعده و موقت بودن
را حاصل کرده اید — حیف است
که این رسم مفید در ایام ما در
ایران رواج ندارد و اما در
قدیم ما نیز چنین عادت داشته
بودیم

بلی اما میدانید که مایان فرنگیان
اوقات خود را بنوعی تقسیم میکنیم
که برای هر ساعت کار مخصوص
داریم پس اگر هر چیز در وقت
معین کرده نشود تماماً از دست
میرود زیرا بعد برای آن هیچ
فرصت نداریم

بلی و در حدیث است که کسی نباید
جُر در سه چیز عجله کند یعنی
در دادن دختر خود بشوهر و
در دفن کردن میت و در آوردن
طعام پیش مهمانان

اما حالاً در ایران ضرب المثل است
که التَّعَجُّلُ مِنَ الشَّيْطَانِ وَ الْآتِي
مِنَ الرَّحْمَنِ

دو ساعت و نیم از ظهر گذشته (بعد از
ظهر) که هشت و نیم از دسته
گذشته باشد

امروز چه ساعت در میدان چوغان
بازی میکنند

آیا وقت فارغ شدن معین شده است شینده ام که میگویند که شاید
یکساعت ونیم الی یکساعت و ربع
بغروب مانده (کده ساعت ونیم
یا یازده ساعت ربع کم از دسته
گذشته باشد) آن بازی تمام
میشود

میان شماره ساعتی ما و شماره
ساعتی شما از چه سبب است
که این قدر فرق میباشد
سبب تفاوت این است که شما از وقت
ظهور و نصف شب شروع کرده
ساعتی را می شمارید و ما از بر
آمدن آفتاب و از غروب آفتاب
گفتگو میکنیم

اما این چه معنی دارد که از دسته
گذشته گفتید
بیانش آنست که ما دسته را (که
ساعت دوازده باشد) از غروب
شروع میکنیم تا غروب دیگر که
یکدفعه بقاعده وقت غروب
سردسته میاید و وقت دیگر دسته
نسبت بطولوع آفتاب مختلف میشود

Twenty-fourth Lesson.

Persian Compound Nouns and Adjectives.

§ 204. The formation of Compounds in Persian is so simple that it suffices to mention only a few of the different classes of compound nouns and adjectives so produced. These are very numerous, and may be made almost at will.

§ 205. A. Compound Nouns are formed: —

¹ This is a Persian's lucid(!) explanation. He means to say that they place the figure which represents XII. just at the handle of the watch, and, reckoning 12 o'clock sunset time, count the hours from that on. Thus an hour before sunset would be 11 o'clock (generally called *yak sā'at bi-ghurūb māndeh*), one hour after sunset would be *yak sā'at az dasteh guzashteh*. Only at the equinoxes would sunrise coincide with the handle, but at all times of the year the handle is set at XII. and the sun therefore sets at 12 o'clock ("handle time", *bi-sar i dasteh*). Europeans use their own way of reckoning time in Persia, and recent Persian newspapers describe this as *sā'at i chandun āla Farangi*, borrowing the *à la* from the French.

(a) By simply placing two nouns in juxtaposition with one another; as شاه راه (*shāh-rāh*), 'royal road', 'the king's highway'; روزنامه (*rūznā-meh*, 'day-letter'), 'journal', 'newspaper'; تلگرافخانه (*talagrāf-khāneh*), 'telegraph office'; خوابگاه (*khvābgāh*), 'sleeping-place', 'bedroom'.

(b) By uniting two nouns together by *izāfeh*: as رخت خواب (*rakht i khvāb*), 'bedclothes'. In many such formations the *izāfeh* is omitted and a true compound formed, the plural terminations (when it is necessary to form the plural) being appended to the *second* member of the compound: as میر غضب (*mīrghāzab*, for *amīr i ghāzab*), 'executioner' (*lit.* 'master of wrath'); میر آخور (*mīrākhūr*) 'chief of the stable', 'head groom'; مادرزبان, 'wife's mother', 'mother-in-law'; *ṣahībmanṣab*, 'an official'; *mīrshikār*, 'chief huntsman', 'master of the hounds (hunt)'; *mīrpānj* (= *amīr i panj hazār*), 'commander of 5,000 horse'; *ṣahībkhāneh*, 'householder', 'head of the house'; *sarsīlsīleh*, 'head of the line' (founder of a family); *shakhnafīr*, 'horn' (for blowing); *bachchehgīrbeh*, 'kitten'. The plurals are formed as in the following examples: *ṣahībmanṣabān*, *shakhnafīrhā*, *qāim maqāmān* (viceroys, lieutenants).

(c) By uniting together a noun and an adjective or a noun and the root of a verb, with or without any additional termination: as چهارپای (*chahārpāy*) 'a quadruped'; آشپاز, 'a cook'; سرباز, 'a soldier' (*lit.* 'one who stakes his head'); گولله ریز, 'bombardment'.

(d) By placing together the preterite stem and the root of a verb, united by *va* or its substitute a short *u*, a very important class of nouns is formed: as, گفتگوی, 'conversation'; جستجوی, 'search'.

(e) By uniting the preterite stems of two verbs by means of the conjunction *va(ō)*: as آمدورفت (*āmad-o-rāft*), 'coming and going'; گفت و شنید (*guft va shanīd*), 'talk', 'conversation'.

(f) By uniting together two nouns by *va (ō)* to express a single idea: as, آب و هوا (*āb va havā*, 'water and air') 'climate'; مرز و بوم (*marz ō būm* ('boundary and land') 'country'; (in this and in some other instances the conjunction may be omitted:) *kharīd va furūsh* ('purchase

and sale'), 'barter', 'commerce'. One of these nouns may be Persian and one Arabic, or they may both belong to the same language. Frequently one of them explains the other. The shorter of the two comes first: *e. g. jang va jidāl* ('battle', P. and 'fighting', A.), 'war'.

§ 206. B. Compound Adjectives.

(a) A large number of Compound adjectives are formed by uniting together two *nouns*: as, سنگدل (*sangdil*, from *sang*, 'a stone', and *dil*, 'heart'), 'stonyhearted'; *paripātkar*, 'of fairy-form', 'fairy-like'; *mahrūy*, 'moon-faced'; *karamshī'ār* (from *kāram*, 'generosity', and *shī'ār*, 'habit'), 'generous'.

(b) Similarly an adjective and a noun may be compounded together: as نیکبخت (*nikbākh*t), 'fortunate', 'lucky'; *khyushbūy*, 'sweetsmelling'; *badakhlāq* (بد اخلاق), 'immoral'; *siyāh chāshm*, 'blackeyed'.

(c) Other compound adjectives are formed by attaching to a noun the root of a verb: as دلسوز (*dilsūz*) 'heart-consuming'; *rāhatāmīz*, 'rest-giving', 'restful'; *dilāsā*, 'heart-consoling', 'comforting'; *jahānārā*, 'world-adorning'; *jahāngīr*, 'world-seizing'; *gītiāfrūz*, 'world-enflaming'.

(d) Occasionally only part of the verbal root with the termination *-ān* is used in composition with a noun to form a compound adjective; as *ātashfishān* (from *fishurdan*), 'fire-darting', 'volcanic'.

(e) The Past Participle of a verb, in its longer or shorter form, is often used in such compounds; as, *shahzādeh*, 'king-born' (hence as a noun 'a prince'); *Khudārasādeh*, 'having-attained to (a knowledge of) God'; *jahāndīdeh*, 'experienced', 'travelled' ('having seen the world'); *kārazmīdeh*, 'experienced' ('having been tried in work'); *sālkhayūdeh*, 'aged', 'advanced in age'.

(f) The prepositions *bā*, 'with', and *bī*, 'without' are often compounded with a noun to form an adjective; as با شقاوت (*bā-shaqāvat*), 'miserable'; *bā-safā*, ('with purity =) 'nice'; *bī-murūvat*, 'unkind'; *bī-fāhm*, 'senseless'; *bī-imān*, 'unbelieving'; *bī-dīn*, 'without a religion', 'infidel'. This class of adjectives, like every other, may

take the Comparative and Superlative terminations *-tar* and *-tarīn*.

(g) The prefix *nā-* (نـ) with an adjective, participle, or root of a verb following equals the English *un-* or the Latin *in-*: as *nāpāk* (ناپاک), 'unclean'; *nādīdeh*, 'unseen', 'invisible'; *nā-dān*, 'ignorant'; *haqq-nā-shinās*, 'ungrateful'; *nā-dīdanī*, 'that should not be seen'. (Note that, while *nah-* or *na-* is used with finite verbs and means 'not', *nā-* is used in these compounds.)

(h) The particle *ham* (هم), 'together' [Lat. *con*, *co-*; Greek *συν-*] is frequently compounded with a noun following, and the adjectives so formed are frequently used as nouns: as, *hamvātan* (هموطن), 'of the same country', 'a compatriot'; *hamshāhri*, 'belonging to the same city', 'fellow citizen'; *hamshāgird*, 'fellow-disciple', 'school-mate', 'fellow-apprentice'; *hamāhāng*, 'harmonious'; *hamrāng*, 'of the same colour'; *hamshireh*, 'partaker of the same milk', 'sister'.

(i) The noun *gūneh*, 'kind', 'sort', is often compounded with the demonstrative adjectives and the interrogative *chih*: as, *īngūneh*, 'like this', 'such': *chigīneh*, 'of what sort' ('how')? With *chih* in the form *gūn* it is contracted into *chūn*, 'like' ('how?', 'when'). The word *fām*, 'colour', is now used only in composition: as *surkhfām*, 'redcoloured'.

(j) Many adjectives are formed by repeating a noun twice and placing *ā* between: as *gūnāgūn* (from *gūneh*), 'of different sorts', 'diverse'; *barābār* ('breast to breast'), 'equal', 'level'; *sarāsār*, ('head to head'), 'wholly' (used adverbially); *labūlāb* ('lip to lip'), 'brimful'; *kashākāsh*, 'pulling against one another'; *mālāmāl*, 'completely full'. Sometimes different nouns are united by *ā*, or various prepositions may come between them instead of *ā*: as, *labbarlāb*, 'lip to lip'; *sarāpā* (*sartāpā*), 'cap à pie', 'from head to foot', 'completely' (used adverbially); *sarāzīr*, 'sloping'.

Notes.

Haqq, the truth (one of God's titles). *bar mā muhāqqaq ast*, we know for certain.

miyān, the loins.

ihitmāl dāshtan, to be probable

talāsh shudan, to meet (in battle).

ālī-miqdār, mighty, powerful.

rāy namūdan, to take place.
az dāst dādan, to lose.
khvāndan, to call, proclaim.
shāhanshāh, king of kings, Emperor.
fūrṣat ghanīmat dānistān (*shamūrdan*), to take advantage of an opportunity.
cūs'at dādan, to extend (trans.).
Furāt, the Euphrates.
Dājleh (*Dijleh*), the Tigris.
iqāmat dāshān, to take up one's residence.

tavāssul jūstān bi-, to seek to attain.
hāl nā-dāshān, to be ill.
chāhīdeh shūdan, to catch cold.
šūrat, face, cheek.
bād kārdaṇ, to swell, get swollen.
chāq shūdan, to get well, recover.
nābz dīdan, to feel one's pulse.
āibi dāshān, to have something the matter.
āb-gūsh, broth.
ishkīlā, appetite.

Exercise 47.

حکایت دهم

مردی از اهل یمن در راه بحجاج بر خورد — حجاج از حال برادر کوچک خود که بحکومت یمن فرستاده بود پرسید — آن مرد گفت که بغایت فربه و تر و تازه است — حجاج گفت از صورتش نمی پُرسم بلکه از سیرتش تفحص میکنم — بایست که عدل و انصاف او را بیان کنی — جواب داد سخت دل بیرحم ظالم فاسق سفاکی است — حجاج گفت چرا اهل یمن شکایت او را پیش بزرگتر از او نبردند تا ظلم ویرا از سر آنها رفع کند — گفت آنکس که از او بزرگتر است صد بار از او ظالمتر است — حجاج گفت مرا می شناسی — گفت آری تو حجاج ابن یوسفی و برادر بزرگ حاکم یمن هستی — گفت از من نترسیدی که اینهمه سخن پیش روی من گفتی — گفت هر که از خدا بترسد از غیر او نترسد و هر که حق گوید از باطل نیاندیشد — حجاج دوهزار درهم بوی انعام داد و گفت تو از آن مجله هستی که در راه خدا سعی میکنند و از ملامت لایم نمی ترسند — حاصل مطلب — شخصی حق گو باید که از کسی نترسد تا حق مددکار او باشد و ذره حق بر کوه باطل غالب آید و آنکه حق گوید هم در دنیا حرمت دارد و هم در آخرت عزت

Translation 48.

Accordingly Artabānus bound up (his) loins for the contest. The two armies met in the plain of Hurmuzān. A fierce battle took place, and Artabānus lost his crown with his head, and Bābak's son on that very battlefield having saluted as sovereign (with the sovereignty) they proclaimed Emperor. After this brilliant victory, taking advantage of the opportunity, he not only brought under his power the rest of the land of Persia, but, extending the boundaries of the realm, he made them reach on (*az*) one side to the River Euphrates and on the other side as far as (*tā*) Khyārāzm. It is recorded that he built a city on the banks of the Tigris: and since it is also stated that he took up his residence at Madāin (Seleucia-Ctēsiphōn), they have fancied that he is the builder of this city: but we know for certain that long (*muddathā*) before Ardashīr's reign that city was (has been) in-existence (*maujūd*). It is probable that this fancy is on this (that) account because (*kih*) Ardashīr, having found that city in a state of ruin, repaired (has repaired) it. In short, Ardashīr's renown became great (*bulānd*), and he subdued the neighbouring-countries (*atrāf*). The kings of the neighbouring-countries rendered (shewed) obedience and submission, and mighty monarchs from the east and west of the world, having sent to his court ambassadors and royal offerings, sought to attain his friendship.

Conversation.

مریض (ناخوش)

طیب (حکیم)

بلی صاحب خیلی ناخوشم (حالم بد است)
تب دارم و سرم خیلی درد میکند

(آیا) شما ناخوشید (حال ندارید)

یک هفته است که یک روز باران می
آمد و بیرون رفتم - رخت بنده
ترشد - گمان می برم که چاهیده
شدم و از آن روز تب و لرز میکنم

چند روز است که ناخوش شده اید

بلی هر یکی از استخوانهای من درد
میکند و از درد دندان صورت
بنده باد کرده است

(آیا) درد دیگر دارید

تأحال پیش هیچ کس نرفته ام زیرا بول نداشتم	قبل از اینکه پیش من بیاید پیش کدام حکیم رفته اید
خیر صاحب هیچ نخورده ام اما امیدوارم که سرکار عالی بمن دوا بدهید و از آن انشاء الله چاق بشوم	پس آیا هیچ دوا نخورده اید
چند روز است که هیچ نخورده ام غیر از قدری آب گوشت (نان و پنیر) زیرا هیچ اشتها بفرماندارم و گاهی هم در پهلوی من درد پیدا میشود	بگذارید که نبض شمارا به بینم و زبان خود را نشان دهید - شکی ندارم که جگر تان عیبی دارد
بلی صاحب درد میکند اما خیلی سخت نیست	جای آن درد را بنمائید - حالا اینجا را که دست میگذارم درد میکند
خیلی ممنون شما هستم اما چند دفعه باید آنرا هر روزه بخورم	خوب حالا این دوا را میدهم امید است که بفیض خدا فایده بکند
چشم - اما آیا نباید مخصوصاً از هیچ قسم خوراک پرهیز کنم زیرا اطبای ما میگویند چیزی که گرم باشد در تب مضر است	امروز سه دفعه میخورید هر دفعه سه مثقال بعد از غذا
خوب انشاء الله فردا صبح باز خدمت شما میرسم	لازم نیست - باز فردا اینجا بیایید تا شمارا به بینم چه طور هستید

Twenty-fifth Lesson.

Turkish Compounds: Use of *Izâfeh* as a Relative Pronoun.

§ 207. In a few instances not only single Turkish words but two of them united together to express a single idea are met with in Persian. In such cases it should be remembered that the *former* of the two words is in the genitive (although the genitive sign *ک* *in* is omitted), and that the *second* is followed by *-i* if it ends in a consonant-sound, and by *-si* if it ends in a vowel-sound, including *-eh* (-*eh*). This *-i* or *-si* means *his*, *hers*, *its*, *theirs*. For example, from the

Āzarbāijāni Turkish مین (*min*), which in Ottoman Turkish is بیک (*bīñ*), 'a thousand', and باش (*bāsh*), 'a head', is formed مینباشی (*minbāshī*), 'commander of 1,000 men', 'a colonel'. From تور (*yūz*), 'a hundred', and باش is formed یوزباشی (*yūzbāshī*), 'commander of a hundred men', 'a centurion': from آغا, 'lord', 'eunuch', and the same word we have آغاباشی (*āghābāshī*), 'chief eunuch': from *hakim* and *bāsh*, حکیمباشی (*hakimbāshī*), 'chief physician'. Proper names are also formed in a similar way, e. g. علی قلی (*‘Alī qulī*), 'slave of ‘Alī (from *qul*, 'a slave')'. Very seldom does the former of the two nouns take the Turkish plural termination کر or لار (*ler* or *lār*), as in بیکلاربیکى (*beglarbēgī*), 'chief *bēg*'.

When a Turkish adjective occurs it is prefixed to its noun, as in ینگی دنیا (*Yāngī Dunyā*), 'the new world', 'America': قرل باش (*Qizil-bāsh*), 'red-head' (a tribal name).

The terminations چی (*chī*) and جی (*jī*) are Turkish, as already stated in § 200, l.: as, تفنگچی (*tufāngchī*), 'a man armed with a gun', 'rifleman'; میانجی (*miyānjī*), 'a middleman', 'an arbitrator', 'an intercessor'.

§ 208. It has been explained in § 40 that the *Izāfeh* is a shortened form of the Avestic *yo, yat* ('who', 'which'), in Pahlavi shortened into *i*. This accounts for its use between a noun and the adjective which follows and qualifies it, for *mard i nīkū* really means 'the man who (is) good'. When the *Izāfeh* comes between two nouns not in apposition with one another it may now be considered to be a preposition and translated by *of*, as *shamshīr i pādshāh*, 'the sword of the king'. But originally, when the Persian noun had case-terminations, the second of these nouns would have had the genitive ending: so the phrase really means 'the sword which (is) of the king'. It is necessary to bear this in mind in order to understand the usage which we now proceed to explain.

§ 209. *Izāfeh* is often employed not only to unite together two nouns which are in apposition to one

another, as *Hâzrat i Yahyâ*, 'St. John (the Baptist)', *Mūsâ-y-i nabî*, 'Moses the Prophet', but also to connect a noun with a following prepositional clause. In each case it retains its original meaning of a relative pronoun, though in the former it is not translated in English. Example: *Sarkardagûn i dar ân mamlikat az Sultân baghâvat namûdand*, 'The officers who (were) in that province revolted from the sovereign': *Mûrâ az shiqâq i dar dîn bi-rahân*, 'Deliver us from discord which (may occur) in religion' (i. e. 'from schism'): *Ashkhâş i dar ân bâgh mûra دیدند*, 'The persons who (were) in that garden saw us'. In each instance *kih* and a verb may be substituted for the *izâfeh* without materially altering the sense: as, *Sarkardagûnî kih dar ân mamlikat bûdand*, etc. The *Izâfeh* in such instances as these, and in fact in all other cases also, is generally omitted in printing Persian books, but it must be supplied in reading.

Notes.

<i>Châshm dâkhtan bar</i> , to fix one's eyes on.	<i>kâshkih</i> , would that!
<i>dâшти</i> } 3rd Sing. Conditional,	<i>alqâb</i> (Ar. pl. of <i>laqab</i>), titles.
<i>guzâшти</i> } (§ 103, e).	<i>hurûf</i> (Ar. pl. of <i>harf</i>), letter of alphabet.
<i>tâib</i> , repentant (Pres. Part. Act. I. of <i>توب</i>).	<i>châp kârdan</i> , to print.
<i>bi-yak bâr</i> , once, once for all.	<i>'aib nâ-dârad</i> , it is no harm.
<i>bi-khâhand</i> , strengthened for <i>khâhand</i> .	<i>mâzi</i> , past (tense of verb).
<i>Darâ</i> , Darius.	<i>mâzi-yi-qarîb</i> , perfect.
<i>az ân jûmleh</i> , from that collection = among them.	<i>mâzi-yi-mâtlaq</i> , preterite.
<i>dûstâr</i> , friend, lover.	<i>mâzi-yi-ba'id</i> , pluperfect.
<i>farmân-guzâr</i> , obedient.	<i>barâyi khârij</i> , for abroad.
<i>umarû-râ az ñ bîm bâshad</i> , he is a terror to the nobles.	<i>ghâib</i> , 3rd Person (pronoun or verb).
<i>az sukhanân i ûst</i> , it is one of his sayings.	<i>mukhlâtab</i> , 2nd Person, person addressed.
	<i>mutakâllim</i> , 1st Person, the speaker.
	<i>pâkat</i> (Eng. word), envelope.
	<i>unvân</i> , address on a letter.

Exercise 49.

حکایت یازدهم

روزی زنی بیگناه را گرفتار کرده پیش حجاج آوردند —
حجاج عتاب و خطاب آغاز کرد (حجاج بنا کرد بعتاب و خطاب

کردن) وزن چشم بر پشتِ پای خود دوخته بود — گفتند چرا بر و نگاه نمیکنی — گفت از جهة آنکه خدایتعالی برو نظر نمیکنند — حجاج گفت از کجا میگوئی که خدایتعالی بر من نظر نمیکنند — گفت اگر بر تو نظر داشتی ترا بدین ظلم نگذاشتی — حجاج خجل شد و اورا رهائی بخشید — حاصلِ مطلب — خداوندِ عالم ظالم را مُهلت و قُرصت میدهد تا شاید روزی بفهمد و تائب گردد و چون انتباه نیافت لاجرم با خرجان اورا در شکنجهٔ عقوبت میکشد که عوضِ آنهمهٔ مُهلت و سزای بدعتها را که نهاده است بیکبار مییابد — بیت —
لب خشکِ مظلوم را گویند که دندانِ ظالم بخوانند کند

Translation 50.

When Ardashir grew weary of prosperity and power, he resigned (left) the kingdom to his son Shāpūr. The days of his reign before the slaughter of Ardavān were (is) 12 years, and after his death (him) (he reigned) as an autocrat (autocratically) 14 years. Ardashir Bābakān is one of the wisest and bravest kings that have (ever) reigned in Persia. The narrative (explanation) of his conduct (*aḥvāl*) is the best witness to this statement; for from the lowest position he raised (caused to arrive) himself to the lofty station of a mighty (*buzūrg*) kingship (*sāltanat*); and the alteration which he brought about (*dād*) in the state of his realms (*mulk*) is a marvellous exploit (*az ājūb i kūr*). The historians of Persia assert that the monarchy (*mulk*) of Persia was founded (*pāy girift*) by Cyrus (*kaī khūsrau*) and (that) Darius overthrew it (*az dast dād* = lost it), and Ardashir restored it (*bāz bi-jāyi khvud āvārd*). And what has been recorded (copied) of his sayings is a proof of his goodness of disposition and wisdom. Among them are (these): "When the king is just, the people (*rā'īyyat*) necessarily love and obey him", and "The worst of rulers is the king who is a terror to the nobles and not to evildoers". This is also one of his sayings, that "A country is not secure (*pāyadār*) except through experienced men, and men

cannot be got together except through property, and property is not acquired except through building and cultivation (agriculture), and the building of towns does not come about except through justice.

Conversation.

در بیان ترتیب مُراسله

ایرانی

طریق مُراسلهٔ فارسی فَن خاص است
اما مُشکل نیست که شما آنرا
بیاموزید - اَوّل همه چیز لازم
است که القاب آن کسی را که
باو کاغذ مینویسید بخوبی دانسته
باشید و الاّ اواز شما می رنجَد

بلی از این سبب که ما کاغذهای خود را
بمُخَطّ شکسته مینویسیم اما آن
خط را اگر قدری مشق کنید
میتوانید بزودی بیاموزید زیرا
تفاوتی که از خطی که چاپ میکنند
دارد خصوصاً از تعجیل در
نوشتن پیدا میشود

این نیز از خواندن کاغذها معلوم
میشود اما عیب ندارد که
بدینطور شروع کنید - خدمت
دوست عزیز مُفَحِّم مُحترّم مهربان
عرض میشود (زحمت میدهد)

بلی اما اگر کاغذ شما در جواب کاغذ
دیگری باشد آنگاه باید گفت -
رقیمه شریفه سرکار (جناب عالی)
رسید و آنرا زیارت نمودم و از
اطلاع بر صحت و سلامتی آن
دوست مُحترّم مهربان نهایت بهجت
و مسرت رُخ نمود (روی داد) -
یا چیزی دیگر از آن قبیل

فرنگی

کاشکه طرز و طور نوشتن کاغذ فارسی
را میدانستم زیرا اکثر اوقات
میخواهم چیز محرمانه بدوستان
ایرانی خود بنویسم و اما حالا
بدون مدد میرزا نمیتوانم

اما خواندن کاغذهای فارسی اشکال
کلی دارد و صورت حُرُوف آنها
از حُرُوفِ نسنم و نستعلیق خیلی
تفاوت دارد

بچه طور باید کاغذ را شروع کنم

بعد از آن آیا نباید بدینطور نوشت
- انشاء الله احوال شما مقروّن
بصحت و سلامتی تمام بوده و
میباشد (یا امید که مزاج بهاج
شریف را نهایت صحت و سلامتی
حاصل است)

بلی و نیز در باره خود خصوصاً در
شروع کاغذ باید ماضی قریب
یا ماضی مطلق استعمال کرد

باید باینطور باشد که — زیاده چه
تصدیع دهد و آتسلا — یا همواره
مُترصد فرمایشات و اطلاع بر
سلامتی حالات (یا بر چگونگی
حالات) شما بوده و هشتم ایام
موقت مُستدام باد

بلی اگر کاغذ برای خارج است لازم
است و آنرا صحیح میگویند چنانکه
مثلاً مینویسند — اقل الحاج ابو
القاسم کازرونی

راست میگوئید اما در صورتیکه
بخواهید بطور ادب بنویسید
از برای خود باید ضمایر را بصیغه
غایب نوشت چنانکه مثلاً —
دوستدار مطلبی را که فرموده
بودید انجام داد — و همچنین
از برای مخاطب — مطلبیکه عرض
کرده ام امید که (بندگان عالی)
انجام خواهند رسانید

عنوانش باید بدینطور باشد — در
اصفهان خدمت ذی مسرت جناب
جلالت مدار سرکار آقا فی آقا فلان
مُشرف و مفتوح گردد (یا جناب
مُستطاب فضایل مآب آقا فی آقا فلان
مُشرف شده مطالعه فرمایند)

آیا نباید صیغه ماضی بعید فعلها
را درباره آنچه در کاغذ دوست
خود مذکور است باستعمال آورم
و در آخر کاغذ بعد از اینکه مطلب
خود را نوشته باشم بجه طور باید
آنرا ختم نمایم

آیا لازم نیست که اسم خود را در
آن بنویسم

و نیز فهمیدم که نباید لفظ من را
بنویسم بلکه بجای آن بنده
دوستدار دعا کو محض فدوی
جان نثار بحسب مقام

برسر لفافه (پاکت) چه باید نوشت

Twenty-sixth Lesson.

Government of Verbs Simple and Compound.

§ 210. In Persian the direct object of a transitive verb, whether the verb be simple or compound, is generally in the objective (accusative) case, which is in certain instances marked by the use of the

postposition ل (§ 41): as, *Pādshāh pīsar i khayūd-rā dīd*: *Man īrū dūst mī-dāram*: *Vazīr ān shākhs-rā āmr farmūd*.

§ 211. But some transitive verbs (for example those meaning 'to fear', 'to ask') require a preposition before the noun which in English would be considered their direct object: as, *mān az vāi mī-tarsam*, 'I fear him'. Many intransitive verbs require after them certain prepositions which differ in meaning from those required in English after verbs of the same signification: as, *Dar fikr i ān āmr būd*, 'he was in thought of (was thinking of, about) that matter: *Dar ān kār tafākkur mi-namūd*, 'he was thinking of that business'.

§ 212. We subjoin a list of the most usual instances in which either (1) a preposition is required in Persian when none is needed in English, or in which (2) the preposition required in Persian differs from the one which would be used in English after a verb of the same meaning.

su'āl kārdan az } to ask (anyone).
pursīdan az }

tarsīdan az, to fear (anyone or anything).

dōchār shūdan bi } to meet (anyone), to meet
barkhayīrdan bi } with (anyone).

ān shākhs-rā mulāqāt kārdan, to have an interview with that person.

ān chīz-rā (bi-ān chīz) iqrār namūdan } to confess
bi-chīzi i'tirāf kārdan } that thing,
a thing.

tafākkur kārdan dar } to think about
ta'āmmul namūdan dar or *barāyi* } (a thing).

iltimās kārdan nāzd i (bi)

iltimās dāshtan az • to entreat (anyone).

mūltamis būdan az

istid'ā namūdan az

savār i āsb, kāshti, to mount a horse, to embark
kālīskeh shūdan on board a ship, to enter
a carriage.

dākhil i khāneh shūdan, to enter a house.

¹ In Classical Persian books after *pursīdan* the objective with *rā* is found: but this usage is now obsolete.

dar āmadan bi (dar), to enter (a house).

dar āmadan az or *birūn az*, to come out of (a house).

az sālтанat kināreh girīftan, to abdicate the throne.

az mánshabī isti'fū namūdan (khyāstan), to resign (ask to be permitted to resign) a post.

az taqṣīrī dar guzāshtan, to pass over an offence, fault.

az ān khūneh guzāshtan ('ubūr kárdan), to pass by that house.

ān chīz-rā az ū darkhyāst kárdan, to ask him for that thing.

ūrā (bi-vai) hukm kárdan } to order him.
ūrā (bi-vai) āmr farmūdan }

pādshāh ūrā (bidū) hukm dād, the king gave him a (written) order.

az 'āqab i shakhs uftādan (āmadan, ráftan), to follow a person.

mashghūl i (dar, bi) kārī shūdan, to busy oneself with a task.

az kāsī mamnūn or *mamnūn i kāsī būdan*, to be obliged to a person.

ighmāz namūdan az } to wink at (anything).
chashm-pūshī kárdan az }

bi-kārī pardākhtan, to engage in a work.

az kārī pardākhtan, to give up a task.

múrtakib i (bi) 'amal i bad shūdan, to engage (be implicated) in an evil deed.

mubtalā-y-i (bi, dar) úfat shūdan, to fall into (be involved in) misfortune.

tashhīh i akhbār i muvarrikhīn i Īrān namūdan, to correct the statements (traditions) of the historians of Persia.

(ān kághaz-rā islāh¹ kárdan, to correct that letter).

ihtiyāt kárdan az, to beware of.

qādir bar ān būdan kih (pres. Subjunct.), to be able to.

ūrā mutāba'at kárdan } to follow him (lit. or
mutābo'at i ū kárdan } figuratively).

imān āvārdan bi (bar), to believe in (a person).

sūkhanī (rū) bávar kárdan (taṣdīq namūdan), to credit a statement.

¹ Or *tashhīh*, but *islāh* implies more need of correction than

tavakkul dāshtan bi (bar) Khudā, to trust in God.

i'timād kārdan bar to put confidence in.

i'tiqād dāshtan bi

mushtāq i mulāqāt i shumū hāstam, I am anxious for an interview with you.

kharīdan, farūkhtan, bi, to buy at, for (a price).

arzīdan (bi), to be worth (such a price).

ishān bahām barkhūrdand, they met one another.

utāgrā az mārđum khūlī (tūhī) kārdan, to empty the room of people.

ūra bi-iftirā nisbat dādan, to attribute forgery to him, to accuse him of forgery.

az ān chīz mutamattī' shud, he enjoyed that thing.

ūra bi-ān kalām mukhātab sākhtan (dāshtan) to address that speech to him.

ūra bi-ān kalām khatūb namīdan

hājat bi-chīzi dāshtan

muhtāj i (bi-) chīzi būdan to have need of, be

ihtiyāj bi chīzi dāshtan in need of, a thing.

libās i fākhir bar vai pūshānīdan, to clothe him in gorgeous attire.

ghāzab (khashm) namīdan bar, to get angry with (one).

gūftan ba khud, to say to oneself.

(bi-vai (ūra) gūftan, to say to him).

az nāzar i pādshāh ārīzeh -i guzaranīdan, to bring a petition to the king's notice, lay it before the king.

shikāyat avārdan bar (kārdan, namīdan az, bar), to bring an accusation, lodge a complaint, against.

ittilā' yāftan az (bar), to gain information about.

khandīdan az, to laugh at.

Notes.

Ra'yyā (Ar. pl. of *ra'yyat*), subjects.

māl khūrđan, to devour (swallow up) property.

a'za (Ar. pl. of *'uzv*), members, limbs.

khatteh, a county.

azlā' (Ar. pl. of *zīl'*), districts.

ma'mūr, built, made up of.

hāzir-javābī, quickness of retort.

matālīb (Ar. pl. of *mātlab*), matters.

muzāyagah nīst, it does not matter.

mamālik (Ar. pl. of *mamlakat*), provinces.

ta'rif, composition (compilation).

Exercise 51.

حکایت دوازدهم

گروهی پیش مأمون فریاد (شکایت) بردند که فلان عامل (حاکم — ضابط) خیلی بر رعایا ظلم میکند و مال مردم را میخورد و او را تغییرده — مأمون گفت مثل او عادل و دینداری نیست همه اعضای او از عدل و انصاف معموَر است یکی از آن گروه گفت اگر چنین است پس همه اعضای ویرا از هم جدا کرده يك يك را در تمام خطه ها و اضلاع بفرستند تا تمام مَلَب از انصاف و عدالت معموَر شود مأمون از این سخن بخندید و آن عامل را معزول کرد — حاصلِ مطلب — حاضر جوابی پیش دانایان قدرِ عظیم دارد اما بطوری که مناسب باشد و الا خاموش بودن صد بار از آن بهتر است

حکایت سیزدهم

شخصی کاغذی مینوشت و رازهای پنهان در آن درج میکرد — کسی در پهلویش نشسته بود و بر آن نظر میانداخت آن شخص نوشت — که مردکی نادان در کاغذ من نگاه میکرد و از آن سبب (مطالب مستوره) رازهای خود را نوشتم آن کس خشمناک شد و گفت که من در کاغذ تو نگاه نکرده ام آن شخص گفت — منم چیزی برای تو ننوشته ام — حاصلِ مطلب — در خط کسی نگاه نباید کرد اگر چه دوست و برادر باشد اما اگر اذن دهد مضایقه نیست

Translation 52.

Among (from) Ardashir's sayings is this also: "It is becoming for kings not to use sword and spear while (*tu*) stick and baton (*chūb*) suffice for the work". Ardashir, just as he is renowned for (*az*) the conduct of an army, holds a high place and a very-lofty rank also in the government of the country (*kishvar*) and the state legislation (*vaz' i qavānīn i mulki*). It is said (they say) that by means of informers he was aware of the affairs (news) of all the provinces and even

(*hattā'*) of (his) subjects' houses: and they say that, besides a capacious intellect, he had conspicuous ability (*fāzl i bāhīr*). The *Kārnāmeḥ* ("Annals") and the *Ādābu'l-Aish* ("Rules of Conduct") are among his compositions. In the *Annals* is written an account of (his) journeys and wars, and in the second book the habits of life and the rules (*ādāb*) of (polite) intercourse: and these two books were so esteemed (*mi'tabar*) among the peoples of Persia, that Anūshiravān commanded that they should send reliable copies of (from) that work (*navishteḥ*) to all-parts (*atrāf*) of his dominions, in order that men might acquire good manners. It is well-known that Ardashīr, in spite of these great qualities, was bigoted in the religion of Zoroaster (*Zardūshī*), and not only used to make efforts (an effort) to exalt (in exaltation of) the banners and carry out the precepts of that faith (*māzhab*), but even (*balkīh*) compelled men by torture and punishment to accept that religion; and in this manner he shewed forth (was making evident) the requirement of his religious-law (*sharī'at*). In the days of slackness and of disturbance of the realm, Zoroaster's religious-law also having become (remained neglected) obsolete, the community had become divided up in (*bar*) a thousand different ways, and it is an established-fact (*muḥāqqaq*) that many of the ancient rulers shewed an inclination towards the faith of the Greeks: and hence it is possible that this conduct of Ardashīr may have been because of (his) zeal (*ta'āssub*) for wise-measures of State (*maṣāliḥ i mülkī*), and the desire that men, in faith as in all-other matters, should be agreed and in-harmony (*mi'ttafiq*).

It is unnecessary to subjoin any more Conversations, as the Student should now be able to converse with some ease about the subject matter of the Stories and Exercises for Translation and about other matters of practical utility. This he will find a very useful exercise.

Twenty-seventh Lesson.

Certain Persian Idioms.

§ 213. The Persian language is distinguished for the very large number of idiomatic expressions of which it makes use. In this respect it resembles English. Many such idioms have already been introduced in the exercises and Conversations as well as in Lesson XXVI. We now proceed to mention a number of others which are for the most part connected with the peculiar use of certain verbs.

§ 214. *Khayrdan* (خوردن), 'to eat' or 'drink', is used to denote *suffering*, etc. Its use with a noun often prevents the necessity of using the Passive Voice of another verb. E. g. *zakhm khayrdan* (to eat a wound), 'to be wounded': *takān khayrdan* (to eat a push), 'to be pushed', 'to receive a push': *gūl khayrdan* (to eat deceit), 'to be deceived'. Other idioms are: — *zamīn khayrdan*, 'to fall to the ground', 'to be knocked down'; *ghām khayrdan*, 'to grieve'; *afsūs khayrdan*, 'to regret'; *qāsam khayrdan*, 'to take an oath', 'to swear'; *ān chīz bi-dārd i man nā-mī-khayrad*, 'that thing is of no use to me'; *gulīleh bi-shikār khayrd*, 'the bullet hit the game'; *bi-kār i vai mī-khayrad*, 'it comes in useful for him'; *muhr bālā-y-i pāk shūdeh khayrdeh būd*, 'the seal had been impressed on the part obliterated'.

§ 215. *Dīdan*, *bīn* (دیدن-بین), 'to see', is used in a somewhat similar manner: as, *dārd dīdan*, 'to suffer pain'; *māslahat (salāh) dīdan*, 'to deem advisable'; *tadārūk dīdan*, 'to make preparations'; *sān dīdan*, 'to review (troops)'.

§ 216. *Farmīdan* (*farmāy*) (فرمودن-فرمای), 'to command', is in courtesy used of any action, not only of a superior but of an equal, in place of *kārdan*, *namīdan*, etc. E. g., *mulāhizēh farmīdan*, 'to peruse'; *amr farmīdan*, 'to command'; *bi-farmāid*, 'say, speak; enter; sit down', etc.: *iltifāt bi-farmāid (lutf bi-farmāid)*, 'please'.

§ 217. *Āvārdan*, *āvar*, *ār* (آوردن آور-آر), 'to bring', is used in various phrases; e. g., (*bi-*) *khātīr (yād) āvārdan*, 'to recall to memory', 'call to mind'; *bi-kār (bi-jū,*

bi-āmal) *āvārdan*, 'to perform, execute, carry out'; *hujūm āvārdan bar*, 'to make an attack upon'.

§ 218. *Kashīdan*, 'to draw' (کشیدن); *zāḥmat kashīdan*, 'to take trouble', 'to suffer inconvenience'; *ālam kashīdan*, 'to suffer pain'; *intizār kashīdan*, 'to expect', 'look out for'; *dāst kashīdan az*, 'to withdraw from (any business)'; *lāshkar kashīdan bar*, 'to lead an army against', 'march against'.

§ 219. *Bāstan*, *band* (بستن-بند), 'to bind', is used in certain phrases, but some idioms in which it occurs in classical works have now become obsolete: *e. g.*, *khiyāl bāstan* (now *kārdan*), 'to suppose', 'fancy' 'imagine'; *kār bāstan* (now *bi-itmām rasānīdan*), 'to accomplish a task'; *na'l bar asb bāstan* (now *āsb-rā na'l kārdan*) 'to shoe a horse'; *ḥileh bāstan* (now *ḥileh kārdan*) 'to devise a trick'; etc. Besides these we have: — *ṣūrat bāstan*, 'to take shape', 'come about' (of a purpose or plan); *kāmar bi- (or barāyi) kāri bāstan*, 'to gird up one's loins for (a task)'; *miyān (or kāmar) bi- (or barāyi) muqātileh bar bāstan*, 'to gird up one's loins for the contest (battle)'; *aḥd bāstan*, 'to make a covenant'; *sharṭ bāstan (kardan)*, 'to make a bet', 'lay a wager'.

§ 220. *Āmadan*, *āy* (آمدن-آی), 'to come', is sometimes used in the sense of 'to become', taking the place of *shūdan*: as, *dīdeh mī-āyad (mī-shavad)*, 'it is seen', 'it is evident'; *padīd āmadan*, 'to be evident', 'to be found'; *bar ū ghālib āmadan*, 'to overcome him'; *āgar ān āmr dar nāzar i shumā pasānd āyad*, 'if that matter commend itself to you'; *bi-zānū dar āmadan*, 'to kneel down'; *bi-khātir āmadan*, 'to come to mind' (also *bi-yād āmadān*); *khayūsh āmadīd*, 'welcome!' (said when a guest is going away!); *gīr nāmī-āyad*, 'it cannot be got'.

§ 221. *Girīftan*, *gīr* (گرفتن-گیر), 'to seize', 'to take': *dunbālī ūrā girīftan*, 'to follow him'; (*bi-ān sūkhan*, or) *ān sūkhanrā gūsh girīftan* (or *dādan*) 'to give ear to (listen to) that statement'; *surāgh-i ūrā girīftan* (or *surāgh girīftan ūrā*), 'to seek out, follow him up'; but *az ū surāgh girīftan*, 'to ask him to direct one to someone's house'; *kūshī girīftan*, 'to wrestle'; *gūftan girīft* (also *āghāz namūd*, or *banā namūd bi-gīftan*), 'he began

to say, speak'; *qarār giriftan*, 'to get fixed', 'to be conceived' (of a child); *ta'mid, ta'lim, giriftan*, 'to receive baptism, teaching'.

§ 222. *Būrdan, bar* (بردن-ر), 'to bear away', 'carry off': *gamān būrdan* (*kārdan, dāshtan*) 'to fancy', (said from courtesy of oneself, rudely of anyone else); *rānū būrdan*, 'to be vexed'; *ān kitāb-rā ism būrdan*, 'to mention (quote) that book'; *az miyān būrdan*, 'to put out of the way' (often = 'to kill'); *bi-sār būrdan*, 'to spend (time)', intransitively, 'to abide', 'sojourn', 'live'; *iash-rīf būrdan*, 'to go away' (said in courtesy); *pai būrdan*, 'to follow up (*bi-chizi*) a thing', 'to understand'; *hāmleh būrdan*, 'to attack (*bar*)'.

§ 222 a. *Uftādan* (افتادن), 'to fall', 'happen': *muwāfiq uftādan*, 'to turn out well, successfully'; *āqab uftādan*, 'to be late', 'to fall back'; *az āqab i shākhs uftādan*, 'to follow a person'; *ittifāq uftādan*, 'to occur', 'happen'; *jilāu uftādan*, 'to precede', 'take the lead', 'go in front'; *pīsh uftādan az*, 'to surpass', 'outstrip'; (*bi-*) *rāh uftādan*, 'to set out on a journey'.

§ 223. *Namūdan, namāy* (نمودن-نمای), 'to shew', 'to seem', 'to do', besides its frequent use with a noun, adjective or participle to form a compound verb (§ 124), has also some idiomatic uses: *jāngi šāb rūy (rūkh) namūd*, 'a fierce battle took place'; *mārā shādī rūy (rūkh) namūd*, 'I was glad'; *ijtināb namūdan az*, 'to avoid', 'refrain from'; *bar tūraf (kināreh) namūdan*, 'to set aside'.

§ 224. *Jūstan, jūy* (جستن-جوی), 'to seek': *sibqat jūstan bar*, 'to be beforehand with', 'to anticipate (one in)'; *kināreh jūstan az*, 'to avoid', 'fight shy of'.

§ 225. *Zādan, zān* (زدن-زن), 'to strike', 'beat', 'hit': *bāng zādan*, 'to shout aloud'; *faryād zādan*, 'to cry out', 'make a lamentable noise'; *hārf zādan*, 'to speak'; *tufāng bar ū zādan*, 'to shoot at him'; *zānū zādan*, 'to kneel'; *zāng zādan*, 'to ring a bell'; *lāf zādan*, 'to boast'; *gūl zādan*, 'to deceive'; *bar-hām (bi-hām) zādan*, 'to throw into confusion'; *khai'meh zādan*, 'to pitch a tent' (i. e. to erect it, the exact opposite of the English 'to

strike one's tent'); *ūrā tāziyāneh* (*chūb*) *zādan*, 'to bastinado (flog) him'; *sīlī* (old *tapāncheh*) *bar ri'yash zādan*, 'to give him a box on the ear'; *tapāncheh zādan*, 'to fire a pistol'; *talagrāf zādan*, 'to send off a telegram'; *tihmat zādan*, 'to accuse falsely'; *jām' zādan*, 'to add up (figures)'; *dam zādan*, 'to breathe', 'to cavil': *hads zādan*, 'to conjecture'.

§ 226. *Dāshtan*, *dār* (داشتن-دار), 'to have', 'to hold': *ān-rā lāzim dāshtan*, 'to require, have need of, that'; *in āmr-rā mārūz dāshtan* (= *ārz kardan*), 'to represent this matter humbly'; *tashrif dāshtan*, 'to be at home', 'to be present' (polite style).

§ 227. *Andākhtan*, *andāz* (انداختن-انداز), 'to cast', 'throw': *rūh andākhtan*, 'to let (one) go', 'to set (him) on his way'; *ta'viq* (*ta'khīr*) *andākhtan*, 'to postpone (a thing)'; *nāzar andākhtan* (*afkāndan*) *bi, bar*, 'to cast a glance upon'.

§ 228. Other common expressions are the following:

Rāng rikhtan, 'to feign', 'pretend'.

taghyīr dādan

tabdīl kardan to change, alter (trans).

mubāddal sākhtan

āvaz namūdan (*kārdan*), to change, exchange.

ūrā dalālat kardan, to guide him.

ān sukhan-rā dalālat kardan } to prove that state-
mudāllal namūdan } ment.

ta'shīr (*āṣar*) *kārdan* (*dāshtan*) *bar*, to make (leave) an impression on.

ārz kardan, to state (politely), to say, to represent
auqūdash tālkh shud, he was angry, he was put out.

bāz īstādan az, to desist from.

qat' i nāzar kardan az (*bar*), to glance briefly at, pass on from.

dāst shūstan az, to wash one's hands of (a thing).

āibi (*bāki*) *nā-dārad*, it does not matter; it is pretty good.

(*bi-*) *dār rāftan*, to run away, escape.

bar ān and kih, they will have it that, they assert that. .

qāil bar īn hūstand, they assert this (that...), they acknowledge.

tāj-rā bā sār az dāst dād, he lost both his crown and his life.

firṣat ghanīmat shamīrdan (*dānīstan*) to take advantage of the opportunity.

sāfaratān khvūsh guzāst? did your journey turn out well?

ūrā qarār dādan, to appoint him, station him (at a place).

bā ū qarār dādan, to make an agreement with him.

ārz ī bāndeh-rā bī-rasīd, listen to what I wish to say.

(*pas* or) *āqab nishāstan*, to retreat (said of troops).

(*pas* or) *āqab nishāndan*, to repulse (an army).

ātash (tīshnagi) rā furū nishāndan, to quench a fire (thirst))

riṣā bi-īn dād kih, he consented to this, that.

zabān gushūdan, to open one's mouth, begin to speak (*polite*).

dahāngushūdan (*bāz kardan*), to open one's mouth (*rude*).

(*dar*) *khvāb būdan*, to be asleep.

(*bi-*) *khvāb raftan* (*tashrif būdan*), to go to sleep.

sūkhan hanūz bar zabānash būd kih, while he was yet speaking.

hanūz az ḥārf zādan fāriḡ nā-shudeh būd kih, he had hardly finished speaking when...

ān sūkhan-rā bar zabān ī khvūd hārgiz jāri nā-mī-sāzam, I never permit myself to use that expression.

chāshm dūkkhtan bar, to fix one's eyes on.

rākht az khvūd bīrūn kardan, to put off one's garments.

sūkhan rāndan (= *ḥārf zādan*), to speak.

futūḥāt ūrā dāst dād, he gained some victories.

ān shākḥ īn chīz-rā āsh ī dar hamjūsh sākhteh ast, that fellow has made a hash of this matter.

ḥarakat kardan, to set out, start on a journey.

āzim ī Tahrān būdan, to be bound for Tēhrān.

tavāllud yāftan, to be born.

kām rāndan, to flourish, prosper.

ḥukm rāndan, to rule, govern.

ūrā barāyi kasī 'aqd bastand, they betrothed her to some one.

Notes.

<i>Gúl i guláb</i> (now <i>gúl i sárkh</i>) a rose.	<i>masháhír</i> (Ar. pl. of <i>mashhír</i>) eminent persons.
<i>badr</i> , the full moon.	<i>saláh dānistān</i> (<i>dān</i>), to see fit.
<i>zarr</i> , blind.	<i>mutavállid</i> , born.
<i>'ajtze</i> (for Ar. <i>'ajíz</i>), an old hag: (here the world is so called).	<i>kaiyyat</i> , state of affairs.
<i>faytfeh</i> , deceived = enamoured.	<i>mā'ni</i> , design: statement.
<i>maqbulān</i> , persons accepted (by God).	<i>iqdām namūdan</i> , to venture.
<i>kūnamat</i> = <i>turā mī-kunam</i> .	<i>Jaziratu 'l'Arab</i> , Arabia, Mesopotamia.
<i>tarīqat</i> , religion. [confessor].	<i>maqárr i aydlah</i> , seat of government.
<i>pír</i> , a religious guide (father-)	<i>júr'at</i> , daring, a daring deed, presumption.
	<i>bi 'ishq giriftár</i> , enamoured.

In this and some other Stories the words in brackets are in explanation of the more difficult phrases which precede them in the text.

Exercise 53.

حکایت چهاردهم

زنی بود گریه منظر و بنهایت زشت روی - اورا برای کوری
 عقد بستند و بمناکتش در آوردند (اورا بکوری دادند) روزی
 زن بشوهر خود گفت افسوس که این صورت من چون آفتاب و
 رخساره من چون گل گلاب از چشم تو پوشیده است - جمالی دارم
 بی نظیر و جبینی چون بدر منیر - الغرض اورا نابینا دانسته لاف
 حسن خود میزد - مرد ضریر (کور) جوابش داد که اینقدر گزاف
 و بیهوده مگوی اگر تو جمالی داشتی در دست من نابینا نمی افتادی
 - حاصل مطلب - عجزه دنیا را چون مردم بینا (از قیلر انیا و
 اولیا) از نظر انداخته اند ناچار پیش کوران (کوردلان) لاف حسن
 خود میزند و دل ایشانرا فریفته خویش میسازد - اگر جمالی
 میداشت پیغمبران راهبر و مقبولان صاحب نظر آنرا قبول مینمودند
 - قطعه -

نصیحتی گفتم یاد گیر و در عمل آر - که این حدیث زیبر
 طریقتم یاد است
 بجو درستی عهد از جهان سست نهاد - که این عجزه عروس
 هزار داماد است

Translation 54.

Sapor is one of (*az*) the eminent (*pl.*) of rulers. Regarding his descent and bringing up many fables are related. They say that his mother was a daughter of Ardavân (Artabānus), and they relate that she wished to poison Ardashīr in revenge for (of) her father. Ardashīr, having obtained information of this design, handed over the young woman to a minister (*vazīr*) that he might put her to death, but the minister did not see fit to slay her. When her son was born, having named him Sapor he busied himself, as was right (*kamā yānbaghī*), in taking care of him (*bi-ta'ālhud i hāl i ō*). After a time, when Ardashīr shewed regret at not having an heir, the minister explained the state-of-affairs. The king, being delighted with this statement, desired to know whether Sapor was (is) really his offspring or not. He commanded that, having brought Sapor along with some children of the same age as he was (*hamsāl i ō*) into his presence, they should engage in a game-with-balls (*gūyāzi*). During the game a ball fell near the king's throne. Not one of the boys ventured to fetch it except Sapor, who boldly coming forward (*qādam i jalādat pish nihā-deh*) carried off the ball. The king, glancing towards the minister, knew that that-very-one (*hamān*) was (is) the prince. Finally, the first war that Sapor undertook (*kard*) was with Zaizan, one of the chiefs of the Arabs. While Sapor was in Khurāsān, taking advantage of the opportunity, Zaizan, having seized upon Arabia, fortified the fortress of Khāzar and made it his seat of government. When Sapor became aware of this daring-deed and marched an army in that direction, Zaizan's daughter, having become enamoured of Sapor, through a promise of (becoming) a princess of the king's *hāram*, plotted treachery against (*bā*) her father and brought his life and rule to destruction (*mā'raz i hālūk*). The treachery of this vile-deed (*khibā-ṣat*) having [become (*āmādeh*) forbidding] hindered Sapor from keeping (*ifā-y i bi-*) his agreement, instead of (that that he should seat) seating the damsel on the throne and (in) the palace (*kākh*), he handed her

over to the executioner that he might cause her to-be-dragged to the plank [for laying dead bodies upon to be washed] and the grave (*khāk*) and award (*rasā-nad*) to her the recompense (*kaīfar*) of the deed, .as was her due (*sazā*).

Twenty-eighth Lesson.

Parsing.

§ 229. The best method of Parsing may be a matter of opinion to some extent; but in Persian all that is really necessary is to give such particulars as are given in the subjoined parsing of the first few sentences of Story XV., which story is appended to this lesson. As the question of gender does not affect grammatical relations in Persian (except indeed sometimes with *Arabic* nouns and adjectives, § 154), it is unnecessary to mention gender at all, except perhaps with such *Arabic* words. The singulars of any *Arabic* broken plurals that may occur should be mentioned, and the parts of all Irregular Verbs (Infinitive and Root).

§ 230. (*Story XV., first few sentences parsed*).

shākhs; noun, nominat. sing. (Ar. Pl. *shākhs*)
āshkhās) subj. of *būd*.

ī; affix, denoting indefinite article.

būd: 3rd Sing. Pret. Indic. Act. of Intrans. Verb
būdan, *bāsh* (*būv*), agr. with its subj. *shākhs*.

hīleh-sāz; comp^d. Adj. (*hīleh*, trick, and *sāz*, rt. of *sākhtan*, *sāz*, to make), positive degree; part predicate of sentence, qualifying *shākhs*.

ī; *izāfeh*, joining two adjectives. .

daghābāz; comp^d. Adj. (*daghā*, deceit, and *Vbāz* of *bākhtan*), posit. degree; part predicate of sentence, qual. *shākhs*.

rūz: noun, obj. sing. (governed by *dar* understood).
Rūzi

ī: affix, denoting indefinite article.

az; preposition.

khāneh; noun, obj. sing., governed by prep. *az*.

bīrūn; adv., qualifying *āmad*.

āmad; 3rd. Sing. pret. Indic. Act. intrans. of *āmadan* (*āy*), agreeing with *ū* understood (referring to *shakhṣ*).

ra; conj.

gūft; 3rd. Sing. pret. Indic. Act. trans. of *gūftan* (*gūy*), agreeing with *ū* understood.

kīh; conj.

āgar; conj.

Khudāvānd; noun, nom. Sing., subject of *‘ināyat kūnad*.

i; *izāfeh* (prep., gov. *‘ālam*).

‘ālam; noun, obj. Sing. (Ar. pl. *‘ālamīn*, regular), gov. by *izāfeh*.

amrūz; adv. (*in*+*rūz*), qualifying *‘ināyat kūnad*.

yāk; numeral (cardinal) Adj., qualifying *āshrafī*.

āshrafī; noun, obj. Sing., gov. by (*or* direct object of) *‘ināyat kūnad*.

bi; prep.

man; Pers. Pronoun, obj. Sing., gov. by *bi*- (*or* indirect object of *ditto*).

‘ināyat; noun in composition with *kūnad* (Ar. pl. *‘ināyāt*, regular).

‘ināyat kūnad; Compound Verb, trans., 3rd Sing. Pres. Subj. Act. of *‘ināyat kardan*; agreeing with its subject *Khudāvānd* (subj. after *āgar* denoting uncertainty).

kūnad; 3rd Sing. Pres. Subj. Act. trans. of *kardan* (*kun*) etc. (*as above*).

do; numeral (Cardinal) Adj., qual: *qarān*.

qirān; noun, obj. Sing., gov. by (part of direct object of) *khairāt mī kunam*.

i; *izāfeh*, prep.

ānrā } *ān*; demonstr. Adj., obj., sing., gov. by *rā*
 } (*or* part of direct object of *khairāt mī kunam*).
 } *rā*; Postposition.

dar; prep.

rāh; noun, obj. Sing., (gov. by *dar*).

i; *izāfeh* (prep.).

ū; Pers. Pron., obj. Sing., gov. by *izāfeh*.

khairāt, noun (Ar. Pl. of *khairah*, regular), in composition with *mī-kunam*.

khairāt mi-kunam ; Compound Verb., trans., 1st Sing. Pres. Indic. Act., (in future sense), agreeing with *man* understood.

mi-kunam ; 1st Sing. Pres. Indic. Act. trans.* of *kārdan* (*kun*), etc. (as above).

Exercise 55.

حکایت پانزدهم

شخصی بود حیلہ ساز دغا باز روزی از خانہ بیرون آمد و گفت کہ اگر خداوند عالم امروز یک اشرفی بمن عنایت کند دو قرانِ آنرا در راہِ او خیرات میکنم ناگاہ در اثنای راہ یک اشرفی بدستش افتاد خوشنود شد چون خیرات دادن دو قران در دلش گذشت و بوسوی آسمان کرد و گفت - عَجَبُ مردِ بی اعتباری بودہ ام کہ از اَوَّل اشرفی بدسکہ قلب کہ دو قران کمتر می ارزد مرا دادہ اند و عوضِ خیرات وضع نمودہ این را با بگفت و بی کار خویش رفت - حاصلِ مطلب - بدترین حیلہ و دغا بازی آنست کہ بِمُخَالَفِ خود نمایند و روزی او را بخورند و باز ناسپاسی کنند - بیت - شکرِ نعمتِ نعمت افزون کند - کفر ' نعمت از گفت بیرون کند

Translation 56.

In short, after that Shāpūr (Sapor) (had) conquered many of the towns of Mesopotamia (*Jazīreh*), he marched against Nisibis (*Niṣībīn*): and this stronghold (*qāl'eh*) is situated between the Tigris (*Dīleh*) and the Euphrates (*Furāt*), and the Empire of Rome and Persia were always at strife (*nizā' dāshtand*) about it. Sapor, after subduing Armenia, captured it. And, according to the historians of Persia, when the siege of that fortress was prolonged, Sapor in despair (*'ājiz shudeh*) commanded his army with-oneaccord to ask help and assistance from the Creator (*Hāzrat-i Bārī*). They say (that), while they were engaged in

* Short for *kufr i ni'mat* (to prevent the repetition of the *ni'mat*), 'ingratitude.'

humiliation and supplication, a wall of (from) the fortress fell. After the capture of Nisibis he marched towards the Byzantine dominions (*mamālik i Rūm*), and in that country numerous victories were gained by him (*īrā dāst dād*). He took the Emperor of Byzantium (*Qaīsar i Rūm*) captive and appointed another person (*mard*) to that important office (*amr*). The first act of the new Emperor was to conduct Sapor to Antioch (*Antākīyyeh*), which in those times was the capital of the (Caesars) Emperors of Byzantium, and to hand over that city to be plundered (*bi bād i tākht va tārāj dād*): and he returned with immense booty and many slaves (*sarārī*). But a serious reverse (*śādameh*) came upon his army through (*az*) one of the nobles of Byzantium. The historians of Persia have not recorded the defeats that befel his armies at the end (*avākhir*) of his reign. According to their statement, Sapor, having in prosperity flourished for 31 years, built numerous cities after the war with the Byzantines (*Rūm*): two of that number (*jūmleh*) he built- and-called (*banā nahād*) by his own name; one *Nishābūr* in *Khurāsān*, which is still among (*az*) the important cities, and the other *Shāpūr* near *Kāzarūn* in *Fārs*.

Twenty-ninth Lesson.

Notes on Polite Conversation.

§ 231. The Persians are naturally a most courteous people, and the rules of etiquette (*nishāst va barkhāst*) are numerous and are most rigorously observed among them. It does not lie within the scope of the present work to treat of these, except in so far as they concern the language used in polite intercourse; but the student, if he visits Persia, should carefully notice the conduct of native gentry in these matters, and early acquire the rules observed in connexion, e. g., with the *qalyān*, the reception of guests, etc. We have already (§ 48) pointed out the fact that the speaker should occasionally use certain expressions of humility regarding himself and of respect for the person with whom he is conversing. These words

(which may be termed Submissives and Honorifics), when they are nouns, often take the place of the Personal Pronouns both in speaking and writing. Their use is abundantly illustrated in the Conversations and in the Letters contained in the Appendix.

The use of the Personal Pronoun of the First Person Singular (*man*) should not be indulged in too freely; it is better (when a pronoun or its equivalent is really needed at all) to employ one of the Submissives instead (*Vide* Conversation XXV). It will, however, be noticed, that, in some of the Tales given in the present book, certain persons use *man* of themselves even when speaking to a king. One reason for this is that in writing the older style permits the use of *man*, *to*, etc., where in conversation it would not now be allowable to employ them. Another reason is that, in addressing a king, to speak of oneself as *bāndeh*, *haqīr*, etc. would not indicate sufficient humility!

§ 232. A speaker should often preface a remark with the words *ārṣ mī-shavad* (*ārṣ mī-kunam*) *bi-khīdmat i* (*sarkār i*) *shumā*, or *bi-khīdmat i janāb i 'ālī ārṣ mī-shavad* (*mī-kunam*). Politeness requires the person addressed to interject in an undertone the words *mī-furmāid*, which implies that he deems the verb *farmūdan* more suitable to the dignity of the speaker. In referring to the auditor's remarks a speaker must use *farmūdan*; as, *chinān kih al'ān farmūdāid*, "as you have just said". Similarly from courtesy extensive use is made of compound verbs one element of which is this same verb *farmūdan*: as, *āyā in kitāb-rā mulāḥiẓeh* (*mutāla'eh*) *farmūdeh id?* "Have you read this book?" But the speaker must *never* use this verb of himself, nor, of course, must he employ *tashrīf āvārdan* (*būrdan*, *dāshtan*) regarding himself. In giving an order, even the Shāh of Persia would not say to the lowest of his attendants, *Man tūrā hūkm kārdam*, "I commanded you", nor would he use the equivalents *amr namūdan*, *farmān dādan*, as Europeans often do. He would say *guftam*, though in speaking to a third person he might use words implying command, e. g. *Man ūrā bi ān*

kār ma'mūr sākhtam, "I commanded him to do that." The use of *hukm kardan* and its equivalents in giving orders conveys to Persian ears an impression of the speaker's arrogance or of his ignorance.

§ 233. In enquiring whether a person has comprehended what one has said to him, the use of the word *fahmīdīd*, "Did (= do) you understand?" is not permitted by courtesy. The proper word to employ is *miltāfit* (literally "attentive"); as, *Āyā ārz i bāndeh-rā miltāfit shūdīd?* "Do you understand what I say?" The expression (*āyā*) *yāftīd?* is also sometimes used in the same sense.

§ 234. When a visitor wishes to depart, courtesy requires him to ask permission to do so before rising from his seat. This he does by saying *Murākhkhaṣ mī-farmāid?* or *Murākhkhaṣ am?* The proper reply to this is *Bi-īn zūdi tashrif mī-barīd?* or, to a man of great importance, *Bi-panāh i Khudā*. The guest, when actually going, says, *Khāli zahmat dādam* or *Bi-nihāyat muzāhim shūdam*, to which the host replies, *Khāli kkvūsh āmadīd*, in *shā'a'llāh zūd bār i dīgar tashrif mī-āvarīd*. The guest answers *Itijāt i shumā (janāb i 'ālī) ziyād*: *Khudā ḥāfiz*. The host answers *Khudā ḥāfiz i shumā*, and accompanies him to the door, unless he sends a son instead. The visitor often declines this attention, but the host insists on it, saying *hātta'l bāb*, "as far as the door." The proper reply to this is *Tasqūtu 'lādīb ba'na'lahbāb*, "Ceremonies fall down between friends," i. e. "No ceremony between friends."

Other matters of importance will be learnt from the Conversations and from attention to the usage of educated Persians. Attention to such matters is absolutely necessary, unless the student wish to gain a reputation for ungentlemanly conduct.

Notes.

Mann, a weight (7½ or 15 lbs). *mazārratashan*, the injury which they inflict.
pāk, clean (= completely).
zāghan, a kite (bird).

Exercise 57.

حکایت شانزدهم

• شخصی صد من آهن پیش دوستی امانت گذاشت و بسفر — چون مراجعت نمود مال خود را باز خواست — آن دوست در مال امانت خیانت کرده بود — گفت که آهن ترا در گوشه خانه نهاده بودم موشها گرد آمدند و پاک بخوردند — آن شخص تعجب کرد و هیچ نگفت — روز دیگر باز آمد و گفت — من بسفر میروم و میخواهم که دیگر باره مال خود را نزد تو امانت بدهم بشرط آنکه تو بمحافظت آن مشغول شوی — دوست خائن بهزار زبان استمالت کرد و گفت که بجان درجراست آن خواهم کوشید و بمقت تمام از وی وعده خواست که شب بضیافتش رود — چون آن شخص بخانه اش درآمد ویرا بجای صدر بنشاند و پسران خود را پیش رویش آورد تا رسوم دوستی و یگانگی را بیشتر بجای آورده باشد شخص مذکور بعد از تناول طعام اجازت رفتن خواست و پسر کوچک او را مخفی برداشت و ببرد — آن دوست تمام شب در جستجوی پسر خود پریشان میبود و روز نیز در آن سرگردان و حیران بهیچ جاسراغ پسر را نیافت — ناچار بخانه آن شخص رفت و حال خود را عرض کرد — آن شخص گفت که چون از خانه تو مراجعت کردم آواز گریه طفلی را بر آسمان شنیدم گویا زغنی بچه آدمی را بچنگال گرفته پرواز میکرد — دوست خائن گفت مگر دیوانه شده زغنی چگونه میتواند بچه آدمی را ببرد — آن شخص گفت خاموش باش جانی که موش صد من آهن بخورد زغنی نیز بچه آدمی را میتواند برد — دوست خائن دانست که حال چیست گفت اندیشه میکنم که آهن را موش نخورده است — آن شخص گفت توهم بیفکر باش که بچه ترا زغنی نبرده است — الغرض آهن را باز داد و بچه خویش را گرفت — حاصل مطلب — با مردم مکار دغا باز جهت دفع مضرتشان

فَرِيب و حيله کردن جايزاست و نه برای جلبِ منفعت —
 بیت —
 باش در عالم زهر يك هوشيار — جای گل گُل باش جای خار خار

Thirtieth Lesson.

Some Persian Proverbs.

§ 235. The Persians, like most other nations, have a large number of proverbs, some of which are very expressive. Our limits prevent us from giving more than a few of the most important of these. But the student who wishes to pursue the subject further will find it well treated of in a volume entitled جامع التمثيل. Not a few of the proverbs there given, however, are now obsolete, as the volume was composed some centuries ago: but the following and many others are still in constant use.

European Equivalent.

Persian.

- | | |
|---|---------------------------------------|
| (1) Out of sight, out of mind. | (۱) از دلِ برود هر آنکه از دیده برفت. |
| (2) The darkest hour is just before the dawn. | (۲) اُمیدها در نا اُمید است |
| (3) What the heart thinks the tongue speaks. | (۳) آنچه در ديك است بچچيه میآيد |
| (4) A widow's mite. | (۴) از درویشان برگِ سبزی |
| (5) If God be for us, who can be against us? | (۵) اگر یارِ اهل است کار سهل است |
| (6) Let bygones be bygones. | (۶) آن دفتر گاو خورد |
| (7) Take your chance when you can. | (۷) این گوی و این میدان |
| (8) He is as well known as the Devil himself. (Il est connu comme le loup blanc). | (۸) از کُفرِ ابليس مشهورتر است |

- (9) Out of the frying-pan into the fire. (۹) از باران زیر ناودان
گریمخت
- (10) He's a skinflint: he is close-fisted. (۱۰) آب از دستش نمی چکد
- (11) As well be in for a sheep as a lamb. (۱۱) آب که ازس گذشت چه
یک نیزه چه صد نیزه
- (12) Cut your coat according to your cloth. (۱۲) پارا بآندازه کلیم
دراز کرد
- (13) He has caught a Tartar. (۱۳) باخرس در جوال رفته
- (14) With the most brazen impudence. (۱۴) پوست نمک را بروی خود
کشیده
- (15) He hasn't got a leg to stand upon. (۱۵) پا در هوا حرف میزند
- (16) Where there's a will there's a way. Little strokes fell great oaks. (Petit à petit l'oiseau fait son nid). (۱۶) پُرسان پُرسان میشود رفت
تا چین
- (17) No rose without a thorn. (۱۷) کسی که گل میخواید باید مینست
خار بکشد
- (18) Carry coals to Newcastle. (۱۸) بلقمان حکمت آموزی چه
حاجت
- (19) Make hay while the sun shines. (۱۹) تا تنور کرم است نان توان
بست
- (20) Honesty is the best policy. (۲۰) تا مار راست نشود بسوراخ
نرود
- (21) Slow and steady wins the race. (۲۱) تاشب نیروی روز بجائی نرسی
- (22) Self-praise is no commendation. (۲۲) تعریف خود کردن پنبه
خامیدنست
- (23) Words once spoken cannot be recalled. (۲۳) تیری که از کمان بیرون
جست دیگر برنمیگردد

- (24) Virtue is its own reward. (۲۴) ثواب راه بخانه خود میرد
- (25) You can't draw blood from a cabbage. (۲۵) ثمر از درخت بید نباید
جست
- (26) To kill two birds with one stone. (۲۶) چه خوش بود که بر آید بیک
کرشمه دو کار
- (27) He is caught in his own trap. (۲۷) چاه کن همیشه در چاه می افتد
- (28) Spare the rod and spoil the child. (۲۸) چوب از بهشت آمده است
- (29) The nearer to Church the farther from grace. (۲۹) چراغ پای خود را روشن
نمیسازد
- (30) You can't see the wood for the trees. (۳۰) چندان سمن است که یاسمن
پیدا نیست
- (31) Never look a gift horse in the mouth. (۳۱) جائیکه نمک خوری نمکدان
مشکن
- (32) Business is business. (۳۲) حساب حسابست و کاکا برادر
(*Kakā* is a vulgar word in Shirāz for a brother. Elsewhere it means only a *negro*, which meaning it often has in Shirāz also).
- (33) When Greek meets Greek, then comes the tug of war. Set a thief to catch a thief. (۳۳) حریف حریف خود را می
شناسد
- (34) No use striving against fate. (۳۴) خدا کشتی آنجا که خواهد
برد — اگر ناخدا جامه
از تن درد
- (35) Though the mills of God grind slowly, yet they grind exceeding small. (۳۵) خدا دیرگیر سخت گیر است

- (36) They that live in glass houses shouldn't throw stones. (۳۶) خانه پُر شیشه را سنگی بس است
- (37) Too many cooks spoil the broth. What's everyone's business is nobody's business. (۳۷) خانه که دوکدبانو باشد تا زانو باشد
- (38) He is in his last gasp. (Il n'y a plus d'huile dans la lampe). (۳۸) خانه روشن میکند (یعنی نمرش با آخر رسیده است)
- (39) He has hit the right nail on the head. (۳۹) خر خود را از پُل گذرانید
- (40) He doesn't know a hawk from a hand-saw. (۴۰) خر و گاورا از هم فرق نمیکند
- (41) Death is the brother of sleep. (۴۱) خواب برادرِ مرگ است
- (42) Let the cobbler stick to his last. (۴۲) کارِ هر بَر نیست خرمن کوفتن
- (43) One touch of nature makes the whole world kin. (Es muss von Herzen gehen, was auf Herzen wirken will.) (۴۳) دل بدل راه دارد
- (44) He is a greedy fellow, he wants whatever he sees. (۴۴) دلکی دارد زیبا هر چه دید میخواهد
- (45) He is in doubt what to do. (۴۵) دل دل میکند (یعنی متردد خاطر است)
- (46) No use crying over spilt milk. (۴۶) دستک بزنید که هر چه بردند بردند
- (47) When the steed is stolen shut the stable door. (۴۷) دریکه نداری دربان چه میکنی
- (48) Walls have ears. (۴۸) دیوار گوش دارد

- (50) One can't make war with rose water. (۵۰) در دعوا حلوا قسمت نمیکند
- (51) Every man is innocent till his guilt is proved. (First catch your hare.) (۵۱) دزد نکرته پادشاه است
- (52) A slight loss is a great one to a poor man. (۵۲) درخانهٔ مور شبنمی طوفانست
- (53) Better late than never. (*Festina lente.*) (۵۳) دیرآی و دُرست آیی
- (54) His room is better than his company. (۵۴) دوری و دوسنی
- (55) Fortune is fickle. (۵۵) دُنیا همیشه بیک قرار نمی ماند
- (56) That is a very difficult task. (۵۶) راه باریک است و شب تاریک و منزل بس دراز
- (57) You can't make a silk purse out of a sow's ear. (۵۷) روستائی اگر ولی باشد — خرس در کوه بوعلی باشد
- (58) *Nitēre, parve puer, quicunque nitere cupis.* (۵۸) رنج بکش تا بکنجی برسی
- (59) Can two walk together except they be agreed? (۵۹) روح را هُجرت ناهنجس عذاب است الیم
- (60) A penny laid by for a rainy day. (۶۰) زرسفید از برای روز سیاه
- (61) There are wheels within wheels. (۶۱) زیر کاسه نیم کاسه است
- (62) Gentle means are best. (۶۲) زبان خوش مادر را از سوراخ بیرون می آورد
- (63) Silence is golden. Speak when you're spoken to. (۶۳) سُخن تا نپرسند لب بسته دار
- (64) He put in his oar where he wasn't wanted. (۶۴) سر در میان سرها آورد
- (65) Diamond cut diamond. (۶۵) سنگ سنگ را می شکند

- (66) Potatoes and point. The miser would skin a flint. (۶۶) سوداگر پنیر در شیشه میخورد
- (67) To buy a pig in a poke. (*La nuit tous les chats sont gris.*) (۶۷) شب کز به سمور مینماید
- (68) *Segnius irritant amines demissa per aures, quam quae sunt oculis subiecta fidelibus . . .* (۶۸) شنیدن کی بود مانند دیدن
- (69) Turn and turn about: turn about is fair play. (۶۹) آسیا و پتا
- (70) One word begets another. (۷۰) حرف حرف می آورد
- (71) One can't believe a single word he says. (۷۱) صد کوزه بسازد که یکی دسته ندارد
- (72) He is fond of the sound of his own voice. (۷۲) صوت خودش بگوش خودش خوش صدا بود
- (73) As iron sharpeneth iron, so doth the countenance of a man his friend. (۷۳) صحبت نیکان از نیکان کند
- (74) Two heads are better than one. (۷۴) صدا از یک دست بریاید
- (75) One must die when one's time comes. (۷۵) صید را چون اجل آید سوی صیاد رود
- (76) Patience and perseverance won a wife for his Reverence. (۷۶) صبر و مفتاح کارهاست
- (77) One good turn deserves another. (۷۷) ضیافت پای پس هم دارد
- (78) A lucky man may do as he likes. (۷۸) طالع اگر داری برو به پشت بخواب
- (79) He has let the cat out of the bag. All the fat's in the fire. (۷۹) طشت او از بام افتاده

- (80) That's a case of the wolf and the lamb. (۸۰) ظالم از مظلوم باشد شکوه چی
- (81) His cup is full. (It's all up with him.) (۸۱) ظرفش ابریز شده
- (82) The fathers have eaten sour grapes, and the children's teeth are set on edge. (۸۲) ظلمِ ظالم بر سرِ اولادِ ظالم میرود
- (83) He's been let blood (done out of money). (۸۳) عرق کرده
- (84) Qui s'excuse s'accuse. (۸۴) عُذر بدتر زگناه می آورد
- (85) His sands are just run out. (۸۵) نمرش آفتابِ سرِ کوهست

Exercise 58.

حکایتِ هفدهم

یکی از سلاطین بمرض سختی مبتلا گردید — اطبای حاذق از علاج آن عاجز شدند و امیدِ شفا منقطع ساختند — روزی فقیری با شاگردِ خود پیشِ سلطان آمد و گفت که در یکروز پادشاهرا تندرست میکنم باید که شاه خلوت بیاید — ارکانِ دولت بهزار جان از این مُرده خوشوقت شدند و پادشاهرا بخلوت بردند — فقیر در حبس دم مشغول شد و بقوتِ جذبِ مرضِ پادشاهرا بخود در کشید — و چون قالبِ بیجانِ بیفتاد شاه تندرست گشت — پس شاگرد فقیر را بردوش کشیده بخانه برد و او را بریاضت و تزکیهٔ نفس از آن مرض خلاصی داد — حاصلِ مطلب — تا انسان خود را در زحمت نیندازد آسایشِ دیگری از وی نیاید و تا در عبادت و ریاضت قدم نهد و از آسایشِ نفسِ خود در نگذرد با سودگئی سرمدی نرسد — بیت —

رنجِ خود و راحتِ یاران طلب — سایهٔ خورشید سواران

طلب

Appendix A.

Arabic Phrases in Constant Use in Persian.

And God is most wise (= and God knows best what is the truth)	} وَأَللَّهُ أَعْلَمُ
God is most mighty	اللَّهُ أَكْبَرُ
To God be praise	لِلَّهِ الْحَمْدُ or اَلْحَمْدُ لِلَّهِ
If it please God	إِنْ شَاءَ اللَّهُ or إِنْ شَاءَ اللَّهُ
Whatever God may please	مَا شَاءَ اللَّهُ
God bless	بَارَكَ اللَّهُ
I ask pardon of God (= God forbid that I should think so)	} أَسْتَغْفِرُ اللَّهَ
In the name of God	بِسْمِ اللَّهِ
In the name of God the Merciful, the Gracious	} بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
There is no might and there is no power but in God	} لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ
O God, O Muḥammad, O 'Alī (exclamations)	} يَا اللَّهَ or يَا مُحَمَّدَ or يَا عَلِيَّ
My God (in prayer) (<i>ilāhī</i>)	إِلَهِیَّ
Commander of the faithful ('Alī is so called by the Shi'ehs; the Sunnis give all Khalifehs the title)	} أَمِيرُ الْمُؤْمِنِينَ
The Truthful: title of Abū Bakr	الصِّدِّيقُ
Lord of (Divinely sent) messengers: title of Muḥammad	} سَيِّدُ الْمُرْسَلِينَ
Seal (= last) of Prophets: title of Muḥammad	} خَاتَمُ الْأَنْبِيَاءِ
We take refuge in God from it	نَعُوذُ بِاللَّهِ عَنْهُ
Friend of God: title of Abraham	خَلِيلُ اللَّهِ
(He who) does not die: immortal	لَا يَمُوتُ
(That which) is not cut short	لَا يَنْقُطِعُ
Uncultivated (ground)	لَمْ يَزَرْعْ
In person, in essence	بِنَفْسِهِ or بِجَوْهَرِهِ
On this supposition	عَلَى هَذَا الْقِيَاسِ
Upon him (her, them) two, them) be peace	} عَلَيْهِ (عَلَيْهَا — عَلَيْهِمَا — عَلَيْهِم) السَّلَامُ

Peace be upon thee (greeting)	السلام عليك
Peace be upon you	سلام عليكم
Upon you be peace (reply)	(عو) عليكم السلام
May God be pleased with him	(رضى) رضى الله عنه
God's mercy be upon him (her)	رحمة الله عليه (عليها)
God bless and preserve him	(صلى) صل الله عليه وسلم
May his prosperity continue	دام إقباله
May his glory be glorious and He is most high (= God most high and most glorious	جَلَّ جَلَّالُهُ وَتَعَالَى
In this our day	في يومنا هذا
Founded upon that	بناء على ذلك (= بنا برآن)
What he owns = his property	ما مملك
The person referred to	المشار إليه
The defendant	المدعى عليه
In truth, really, indeed	في الحقيقة
In fact	في الواقع
Indeed	في الفعل
What cannot be expressed, ineffable	ما لا كلام
In fine, in short	خلاصه
The moral: in short	حاصل المطلب (= حاصل مطلب)
In what follows, in future	في ما بعد
What is between	ما بين
Continuously, continually	على الاتصال
As formerly, as in what precedes	كما في السابق
As far as possible	حتى المقدور
As is right (comme il faut)	كما ينبغي
In short, finally	القصة
The result, in short	الحاصل
The object = in fine	الفرض
To the end = et cætera (etc.)	الح (= إلى الآخر or إلى آخره)

Appendix B.

Arabic Calendar.

Since the Arabic conquest of Persia the Arabic (Muḥammadan) Calendar has been in use in the country for all ordinary purposes. It is a lunar Calendar, the months containing 30 and 29 days alternately. The year consists of 354 days, 9 hours; and its reckoning begins from the *Hijrah* (in Persian *Hijrat*) or *departure* of Muḥammad from Mecca to reside in Medīna, A. D. 622 (18th July, new Style). The year being so much shorter than the Christian, it is not possible to give any English equivalent for the various months, as they begin about 11 days earlier each year. *Ramaẓān* in the present year (A. D. 1901) began on 12th Dec. To find the Christian date exactly corresponding to any Muḥammadan date, it is necessary to express the Muḥammadan date in years and decimals of a year, to multiply these figures by .970225, and to the product to add 621.54 (Forbes). The result will be right to a day. The Muḥammadan year 1319 began on 20th April, 1901.

Arabic Months.

1. Muḥarram	١ محرم
2. Safar	٢ صفر
3. Rabi'ul avval	٣ ربيع الاول
4. Rabi'uṣṣāni	٤ ربيع الثانى
5. Jumādiyu'lavval (الأول)	٥ جمادى الاول
6. Jumadiyu'ṣṣāni (الأخرى)	٦ جمادى الثانى
7. Rajab	٧ رجب
8. Sha'bān	٨ شعبان
9. Ramaẓān	٩ رمضان
10. Shavvāl	١٠ شوال
11. Zu'l Qa'deh	١١ ذوالقعدة
12. Zu'l Hijjah	١٢ ذوالحججه

The Christian (Syrian) year is not much used in Persia, but the Arabic forms of the names of the months are:

7. June	۷ حَزِیران	1. December	۱ کانونِ اَوَّل
8. July	۸ تَمُوز	2. January	۲ کانونِ ثانی
9. August	۹ آب	3. February	۳ شَباط
10. September	۱۰ اَیلول	4. March	۴ اَدَار
11. October	۱۱ تشرینِ اَوَّل	5. April	۵ نِیسان
12. November	۱۲ تشرینِ ثانی	6. May	۶ اَیَّار

The old Persian Year.

Since the reform of the old Persian Calendar in 1079 by *Malik Shāh Jalālu'ddīn*, this year begins on the day of the sun entering Aries, the Vernal Equinox. The year consists of 12 months of 30 days each, five being added to Isfandārmuz to bring the number up to 365, and a leap year (*sāl i kabīseh*) being reckoned every fourth year with an additional day. This system of reckoning is now little used, except that its New Year's Day (*Naurūz*) is still the great day for governors entering on their office, and is a festival. The names of the months are:

7. Mihr	۷ مَهر	1. Farvardin	۱ فروردین
8. Ābān	۸ آبان	2. Ardī Bihisht	۲ اردی بهشت
9. Āzur	۹ آذَر (آذر)	3. Khayurdād	۳ خورداد
10. Day	۱۰ دَی	4. Tīr	۴ تیر
11. Bahman	۱۱ بَهمَن	5. Murdād	۵ مُرداد
12. Isfandārmuz	۱۲ اِسپندارمُز	6. Shahrivar	۶ شهرِ یور

(Isfandārmuz)

The Tātār Cycle. (*Sanavat i Turkī*.)

A Tātār Cycle of 12 years is sometimes used in historical works; e. g. in the *Jahān-gushā-yi Nādirī*. The years are named after certain animals, the words being still used in that sense in Central Asiatic Turkish. The present year 1901 is the second of a new Cycle, and is hence "the year of the Ox". The names with their translation are as follows:

Year of the <i>Mouse</i>	۱ سَیْحَان (سَیْحَان)
" " " <i>Ox</i>	۲ اَوُی (اَوُی)
" " " <i>Leopard</i>	۳ بَارَس (بَارَس)

Year of the <i>Hare</i>	٤ توشقان (توسقان)
" " " <i>Fish</i> (Crocodile)	٥ بالی (لوی)
" " " <i>Serpent</i>	٦ ییلان (یلان)
" " " <i>Horse</i>	٧ آت (بوت)
" " " <i>Sheep</i>	٨ قوی
" " " <i>Ape</i>	٩ میمون (پیچی)
" " " <i>Cock</i>	١٠ توخی (تخاقو)
" " " <i>Dog</i>	١١ ایت
" " " <i>Hog</i>	١٢ طونغوز (تنگوز)

The year (یل, *il*) is a solar one, beginning and ending in Spring, 21st March, Vernal Equinox, and is divided into twelve "Mansions", — the twelve signs of the Zodiac. Each entire cycle is called a *muchāl*. (Shaw's "Grammar of the Language of Eastern Turkistān"). The secondary forms given in brackets are more usual in Persian works.

Days of the Week.

Thursday	٥ پنجشنبه	Sunday	١ یکشنبه
Friday	٦ جمعه (آدینه)	Monday	٢ دوشنبه
Saturday	٧ شنبه	Tuesday	٣ سه شنبه
		Wednesday	٤ چهارشنبه

Appendix C.

The *Siyāq* Method of Reckoning.

These figures are used in mercantile transactions. The figures denote the number of *dinārs* (*vide* App. D). It will be seen that the figures are often hastily written Arabic words for numbers, e. g. the signs for 10; 20; 100; 1,000, 10,000, are evidently the Arabic numbers *عشر*, *عشرين*, *مئة*, *الف* and the Turkish *تومان* (ten thousand) written cursively. The numbers after 10,000 are multiples of that number and are read "twenty *tūmāns*", etc. The units are corruptions of the ordinary Arabic numerals.

1.	2.	3.	4.	5.	6.	7.	8.	9.	1/2
10.	20.	30.	40.	50.	60.	70.	80.	90.	
11.	12.	13.	14.	15.	16.	17.	18.		
19.	21.	22.	23.	25.	62.	99.			
100.	200.	300.	400.	500.	600.	700.			
800.	900.	1,000.	1,100.	1,200.	1,300.	etc.			
2,000.	3,000.	4,000.	5,000.	6,000.	7,000.				
8,000.	9,000.	10,000.	20,000.	30,000.	100,000.				
50,000.	60,000.	70,000.	80,000.	90,000.	100,000 (ten <i>tū</i>)				
(eleven) (<i>tūmāns</i>)	(twelve) (<i>tūmāns</i>)	(thirteen) (<i>tūmāns</i>)	(fifteen) (<i>tūmāns</i>)	(twenty) (<i>tūmāns</i>)	(a hundred) (<i>tūmāns</i>)				
110,000.	120,000.	130,000.	150,000.	200,000.	1,000,000.				

Appendix D.

Money, Weights and Measures.

1 <i>dīnār</i> (An imaginary coin).	2 <i>muḥammadis</i> = 4 <i>shāhis</i> = 1 <i>ābbāsī</i> .
5 <i>dīnārs</i> = 1 <i>ghāz</i> (an imaginary coin).	5 <i>ābbāsīs</i> = 20 <i>shāhis</i> = 1,000 <i>dīnārs</i> = 1 <i>Qirān</i> .
10 <i>ghāz</i> or 50 <i>dīnārs</i> = 1 <i>shāhī</i> .	10 <i>qirāns</i> = 10,000 <i>dīnārs</i> = 1 <i>tūmān</i> .
2 <i>shāhīs</i> = 1 <i>muḥam madī</i>	

Europeans in Persia generally keep their accounts in *qirāns* (*krāns*) and *shāhīs*, or in *tūmāns*, *qirāns* and *shāhīs*, though the Banks and merchants express the number of *ghāz* instead of using *shāhīs*: thus. "krs. 249/95" means "twenty four *tūmāns*, nine *qirāns* and ninety-five *ghāz*: reckoning 20 *shāhīs* or 100 *ghāz* to the *qirān*. The number of *shāhīs* to the *qirān*, however, varies from time to time. The £ 1-0-0 is now worth a little over 5 *tūmāns* (about 52 or 53 *krāns*), but varies in value from day to day. The *qirān* is often called a *riyāl* (the Spanish *real*), often also it is called a *hazur*, being equal to 1,000 *dinārs*.

Weights.

In Persia liquids and various kinds of grain are *weighed* and not measured.

Nukhūd (a chick-pea).

24 *nukhūd* = 1 *mişqāl* (about $\frac{1}{6}$ of an ounce avoirdupois).

90 *mişqāl* = 1 *vaqqeh* (about 14 oz avoirdupois).

8 *vaqqeh* = 1 *mann i Tabrizi* or Tabriz maund ($7\frac{1}{4}$ to $7\frac{1}{2}$ lbs.).

2 *mann i Tabrizi* = 1 *mann i Shāhī* ($14\frac{1}{2}$ to 15 lbs.).

4 *mann i Tabrizi* = 1 *mann i Rai* (about 29 or 30 lbs.).

8 *mann i Shāhī* = 1 *mann i Hashimi* (abt. 116 lbs.).

50 *mann i Shāhī* = 1 *kharvar* or donkey-load (abt. 725 lbs.).

Measures of Length.

Māyi shutur (camel's hair in breadth).

Jau (grain of barley).

Angusht (breadth of a finger).

Bahar, length of a thumb-joint, abt. $1\frac{1}{4}$ inch.

2 *bahar* = 1 *giriḥ* (knot) = abt. $2\frac{1}{2}$ inches.

16 *giriḥ* = 1 *gaz* (*zar'*), about 40 inches: (roughly a yard): also called in Turkish an *arshīn*.

Vajab, a span: from tip of thumb to tip of little finger.

Dast, *ẓirā'*, *araj*, a cubit (fr. elbow to tip of middle finger).

1 *qadam*, a pace (about 20 inches = 2 *gaz*).

Baghal, a fathom, from the tip of the middle finger of one hand to that of the other, the arms being extended.

Kalleh, about 5½ feet.

1 *farsakh* (*farsang*, *parasang*) = 12,000 *qadam* or 6,000 *gaz*, about 3½ or 3¼ English miles. (On their new road from Resht to Tehrān, the Russians calculate that 8 versts make one *farsakh*. The Russian Verst is 0·663 of an English mile.)

(Principally from Wollaston.)

Appendix E.

Itineraries.

1. From Enzelli (*Anzali*) to Tehrān (*Tahrān*).

Landing at Enzelli, the traveller goes by boat (4 or 5 hours' journey) up the estuary to Pireh Bāzār, whence he drives to Resht (about 6 miles). Thence a capital coaching road, recently finished by the Russians, runs to Tehrān. By postchaise he can drive to Tehrān in 48 hours; using the same horses all the way he will require nearly 7 days.

From Resht (Rasht) to Quhdum,	4 farsakhs; 16 miles.
„ Quhdum „ Rustamābād,	4 „ 18½ „
„ Rustamābād „ Manjil,	4 „ 17½ „
„ Manjil „ Pā-yi-chinār,	4 „ 13 „
„ Pā-yi-chinār „ Yūzbāshichāi,	4½ „
„ Yūzbāshichāi „ Aqbābā,	5 „
„ Aqbābā „ Qazvin,	4 „
„ Qazvin „ Kāvandeh,	4 „
„ Kāvandeh „ Qaishlāq,	4 „
„ Qaishlāq „ Yangi Imām,	4 „
„ Yangi Imām „ Hişarak,	4 „
„ Hişarak „ Shāhābād,	4 „
„ Shāhābād „ <u>Tahrān</u> ,	4 „

European hotels are to be found at Resht and at Tehrān. On the road between these places there are post resthouses at the stations named above. Caravansarais may also be found.

2. From Tahrān to Isfahan.

From Tahrān	to Kahrizak	about 4 farsakhs
„ Kahrizak	„ Hasanābād	„ 4 „
„ Hasanābād	„ Qal'eh yi Muḥ.	„ 4 „
	„ 'Alī Khān	„ 4 „
„ Qal'eh M. 'A. Kh.	„ Kūshk i Nusrat	„ 4 „
„ Kūshk	„ Manzariyyeh	„ 4 „
„ Manzariyyeh	„ Qum	„ 4 „
„ Qum	„ Parsangān	„ 4 „
„ Parsagān	„ Sinsin	„ 7 „
„ Sinsin	„ Kāshān	„ 6 „
„ Kāshān	„ Quhrūd	„ 7 „
„ Quhrūd	„ Bidāshk	„ 6 „
	(or to Soh, 5 farsakhs)	
„ Bidāshk	„ Mūrchiḥkhyār	„ 6 „
„ Mūrchiḥkhyār	„ Gaz	„ 6 „
„ Gaz	„ Isfahān	„ 3 „

(From Isfahān to Julfa is about 2 miles).

3. From Bushire (Abū Shahr) to Isfahan.

From Bushire	to Burāzjūn	about 7 farsakhs
„ Burāzjūn	„ Kunār Takhteh	„ 6 „
„ Kunār Takhteh	„ Kāzarūn	„ 8 „
„ Kāzarūn	„ Miyān Kutāl	„ 5 „
„ Miyān Kutāl	„ Khāneh Zanyūn	„ 6 „
„ Khāneh Zanyūn	„ Shīrāz	„ 8 „
„ Shīrāz	„ Zarghūn	„ 5 „
„ Zarghūn	„ Pūzeh	„ 5 „
„ Pūzeh	„ Qavvāmābād	„ 6 „
„ Qavvāmābād	„ Murghāb	„ 7 „
„ Murghāb	„ Dehbīd	„ 7 „
„ Dehbīd	„ Khān i Khūreh	„ 5 „
„ Khān i Khūreh	„ Surmak	„ 7 „
„ Surmak	„ Abādeh	„ 6 „
„ Abādeh	„ Shulgistān	„ 5 „
„ Shulgistān	„ Yazdikhāst	„ 6 „
„ Yazdikhāst	„ Maqṣūd Bēgi	„ 6 „
„ Maqṣūd Bēgi	„ Qumisheh	„ 5 „
„ Qumisheh	„ Ma'yār	„ 5 „
„ Ma'yār	„ Marq	„ 5 „
„ Marq	„ Isfahān (or Julfā)	„ 3 „

4. From Isfahan to Ahvaz (new route).

From	Isfahān	to	Bistagūn	about	30	Engl. Miles
„	Bistagūn	„	Qahveh-rukḥ	„	22	„
„	Qahveh-rukḥ	„	Kharajī	„	18	„
„	Kharajī	„	Ardal	„	22	„
„	Ardal	„	Dopulūn	„	8	„
„	Dopulūn	„	Sar i Khayarm	„	16	„
„	Sar i Khayarm	„	Pul i ‘Amārat			
			(Mālvāri)	„	13	„
„	Pul i ‘Amarat	„	Dahdiz	„	12	„
„	Dahdiz	„	Godār	„	12	„
„	Gōdār	„	Māl Amīr	„	16	„
„	Mal Amīr	„	Qal‘eh-yi Tūl	„	16	
„	Qal‘eh-yi Tūl	„	A‘lā’ Khūrshīd	„	7	„
„	A‘lā’ Khūrshīd	„	Tauleh	„	15	„
„	Tauleh	„	Jāreh	„	9	„
	Jāreh	„	Khandaq	„	15	
„	Khandaq	„	Va‘īz	„	30	„
„	Va‘īz	„	Aḥvāz	„	17	„

(For this Itinerary I am indebted to — Taylor Esq., in charge of the road now being made from Isfahān to Ahvāz).

Appendix F.

Persian Letters.

Nr. 1.

حضور مرحمت دستور برادر فطنی در خداوندای عسی مسیح اقا تیز دل صاحب زبده

عرض میشد عویضه چاکر بکر کار منتر پریس صاحب زبده بوجوه منصفه
وایشان جوابی در دین عویضه بنده مرقوم فرموده و شب قنبر نام
ایوم فراموشی شد که باخجده بحضور مبارک برساند و کنه جان پاک
فارسال حضور مبارک داشت که عده صله فرماهد و لکرا جارت
باشد بوم شنبه شرفیاب خدمت صاحب منتر پریس صاحب بونم
مخدوم

Nr. 2.

کد
زبان
روحه فدک دستخط مبارک به سرافراز این عبد مرقوم فرمیده بود.

فرمیده بود هرگاه آن کتاب شد منظر تمام شده ^{سعد} تاریخ نوشته شروع
نوشته
الحال یک باب از کتاب مستمر شد منظر نوشته شده ^{سعد} و مابقی دیگر
هنوز

نشد ^{سعد} و طول آن کتاب تمام شود زیرا که ۳۷ صفحه دیگر باید نوشته

تاریخ
آن کتاب
و مدت یکماه بلکه بیشتر طول کشد تا تمام شود شد منظر هرگاه چنانچه

نوشته لازم ^{سعد} را باید زودتر نوشته شود ^{سعد} همین زبان فرماید به محاذیم
مستند
و باید تاریخ شروع شود تا نوشتن آن کتاب را ترک ننماید اول تاریخ را بنویسیم
هرگاه

و چنانچه اول شد منظر لازم ^{سعد} را نوشته شود ^{سعد} و هیچ باب ننویسد

Nr. 3.

دوست گزیده جواب عریضه محبت بفرماید
و تکلیف رسیدن بکوه زیاده دور رسد نام

فدایت شرم انشاء الله وجه مبارک آن نثر
و بعد عرض نمود و عرض کردم که از حیات سرکار
انصاف

بیرون آمده ام چند نفر از اشرار در ملین بقعه

و عازم بر این شوم این صبیایند و حقیقاً در راه

مصلحت نه افسته و قرار گرفته اند بر دم بعد از

در پیفرانده و بر برنر شهر و در بستان

بسم الله الرحمن الرحیم
الحمد لله رب العالمین
و الصلوة علی سیدنا محمد
و آله الطیبین الطاهرین
الطاهرات
و السلام
بسم الله الرحمن الرحیم
الحمد لله رب العالمین
و الصلوة علی سیدنا محمد
و آله الطیبین الطاهرین
الطاهرات
و السلام
بسم الله الرحمن الرحیم
الحمد لله رب العالمین
و الصلوة علی سیدنا محمد
و آله الطیبین الطاهرین
الطاهرات
و السلام

Nr. 5.

حضرت معین الدین و سید مراد رحمہ اللہ در حد اود ما عسی

اٹا مہر تہ دل صاحب سلام پگھانہ میر

خدا نکو جل این حقیر باشد دوازدهم

سلامت وارد کرنا مان شود بسیار ارزدوستان

بدین جا کرا آمد از تجار و غیره و بنده مشغول به

بازدید نشان هستم و در چهارم عیسی ذکر شد

چندہ جہانچہ مذکور شد و حال مدرسہ کرنامہ

در تعطیل است و ضعیف منظم که گاهی

بصورت تعلیقہ جات غفر سندم فرامید

تخت سرکار علیہ عالیہ خانم شاد و مہر گئی چہ

عبدالله بن محمد بن عبدالمطلب

Nr. 7.

بر عرض آید بسیارانه رفته بطاعت محترمه کمال است
 بخشه

چون شعور بنور وجود مبارک عالی صلوات الله علیه ابرار آورد و در
 زندان عیال و چشم لایزال از این عهد این منزه حیات
 در ارم و بی برادر عیالش بامدن صوفیال منین
 ضایحه گشتا باد این تکلیف انمودم و قول نکرد این
 نوشته را که ما نوشته ام و جواب داده است در
 عرصه اتفاق حضور عالی ریشتم در حصه فراموشی
 ضایحای و افعی کرد که خود برادر ما عیالش بامدن
 اگانه بنامیده و در رسم که خود عیالش بامدن و محرم
 منیت که همراه عیالش ردا به تفکد در ضیعت در
 الحاکم حاضر نشسته و در رسم بر رکانه عالی در عیالش
 مشارالیه که آن کرد و نهاد و عیالش بامدن

Nr. 8.

صاحب غریب من امید از غایت رب چنانست که
 در این صحت دعایت باشد نامه شما واحد شد
 و سندات رسید از شما کمال ممنونیت را دارم و محقق
 بدانید که از دهم هر چه بفرماید در خدمتگذار در نفع نخواهم
 کرد جواب نامه شما را بابت خواهم فرستاد مقصود
 از نوشتن این کاغذ آنست که آورنده این نامه
 که ~~برادر~~ برادر زن من است و آدم
 صادق درست کاریست و امید دارم که با و راه بخاترا
 بفهمنید و در امورات روحانیه با و کمک و امداد کنید
 و با او در خصوص معرفت کتب مقدسه بآزاداری
 بکنند و بکنند این شخصی از بهنجای
 از حالات او مطلع است احوال
 او و خانواده او را ~~بفرستاد~~ بفرستاد

بسم الله الرحمن الرحیم
 چون وقت شد

Nr. 9.

حاجت معظمه
اولاً حونه با سبباً

حاجت شما خسته ورق کاغذ فارسی است

بعضی از آنکه اخیراً بر روی و ترجمه شده است

قدر لازم است امید است که سرجمت خواهد شد

فرموده و بنده خودم نیز ترجمه کرده ام

ریاده و صبر و بردار با اطمینان
شما یوسف

Nr. 10.

صاحب عظم محرم من
اسیله ہوارہ اوقات
سید

فما نقدر مع سید ہدور مخصوص وعدہ قرار ملاقات
امیر صاحب را خدمت ای کے عرض کریم
داوند کہ سرکار عالی ہم تعریف راستہ سید
عرض کند نمادہ زعفران دار

Nr. 12.

حاجت
بشیرین دل

حاضر شد و ایشان را حاضر می فرمودند و در آنجا

بیت رئیس قاطر از تاریخ روز در شده است
 قاطر مسیح شده است که جمیع مسیحیانی که
 که مسیح مسیح گویا بیش از آنکه در شیرین دل
 و اینها قاطر شده که در هر روز که جمیع مسیحیانی
 آنها شده که هر یک از آنها بخوابند در روزی که قاطر
 قاطر و قاطر با او باشد از جمیع رئیس قاطر با او باشد
 بیش از آنکه باشند و در هر روز که جمیع مسیحیانی

Nr. 13.

صاحب عزم من نشانه اینجانب در کمال محنت و عفت
 از هر گونه کسر و کمبود و محفوظ میباشد چنانچه فیصله
 از اینجانب تلف و رود یافت چون مشعر به دست فراموش
 موجب مسرت گردید اگر از حالات دوستدار منتظر باشید
 صیانت عاریت باقی است و در این اوقات امید غفلت و کار است
 تا خواست خدا چه باشد در خصوص قطع اشجار و کمر زدن
 چون تا میسر حاصل به بنده نوشته بود خیال ^{دارم} در وقتها
 قطع نمایند این بود که در این باب خدمت شما عریفه عرض کردم
 از تفصیلی که سرکار مرقوم داشته بودید معلوم شد که مشعر یک خدمت
 بعم و انهم مخدور داشته است مطلب مفیده شده البته سرکار
 جناب رئیس محارب کار عبت نمیکند و هر چه بکنید از روی قاعده
 و انصاف است باریش از بن در این باب عرض ندادم قاعده باب
 و چه اجاره چون بموجب اجاره نامه مشروط که در سر هر سه سال
 اجاره آن سه سال پیشین داده شود محض یاد او در عرض میکند
 که مدت سه سال منقضی شده است و اگر التفات بفرمایند

این نامه را در روز
 پنجشنبه ۱۳۰۲/۱۲/۲۵
 در محضر
 شاهنشاهی
 قلمبرد

Nr. 14.

خوشنویس بهشت است در بهشت

به نوع طراوت روزگار در دست میام

روح به حق در بهشت

در غایت بهشت حوالمطهر در درگاه

منوچهر به در کعبه شاهان

صحنه بهشت حوالمطهر

بهشت حوالمطهر

محمد بن عبد الله
 محمد بن عبد الله

محمد بن عبد الله
 محمد بن عبد الله

برای تدارک های روزانه

سیح صاخر عیاره

Nr. 17.

حضرت عمدة العلماء العبدية وربنا
لفقهائنا عظم

ادله ان انه مزاج شريف مدتقون

از قوادری که در خنجر مسرور آلوده نوشته بودیم

بهین بخت که جان فتنم زدست که این منزله است

خجسته مشغوف مسرور شدیم امید است که با بفتات سرکار ترقی دنیا

ولا حضرت را هر چه یا بهر و با خلق بسندید و بنویسید و خنده را

Nr. 18.

مهر آفرین الهی و بیوت

جناب ترست نصیحت
 حکمت عالمانه صافانه که از روی خلوص نیت و ظهور عقیدت در چند نسخه
 مرقوم شده بود (ملاحظه فرمایید) — از مطالعه آن چنان بود که همدار همتانیت شنیدیم که که از خطرها بهادر میگردیم و کجا
 معارف که بکین کلام و پدای بیوهانه استنباط چیدم — بر صحت امر و حقانیت مهر و نبیّه شانه جز معارف
 زود بجدال و جز توحید خود را در زان نیت قصد نیتین دارم
 اما چون استنباط که قبیر بعضی از علماء در ایران یافت می نمودیم که رویه پنهانی نیت
 مطالبی چند در اثبات امر و حقانیت مطبق آنها را صادرند و در شاخه دینیه در قبول آن امر را می نمایند و از آن
 چیز که این مطالبی خود را نموده رسوایی نماید به گفته جواب گویند و حقیر میانه یافتن با کجاست و لا اله الا الله
 نیستند یا که در ذکر کس می خوانند و چون در راه حل می مانند و اگر در اختیار زنند از الله در حقیر بختش در این می بینند
 که غیر عزیمت در اینان که در این نوع احکام و عده بر کجاست در این دین حق و یوفای خاطر ظاهر مطلق بوده ایم
 و در این میان هم که در این قبیر از اینست الله لا اله الا الله
 که بجهت که ما چون که این نیستند و هر طبع را هم که شخص را صحت و دعوت آن با تمام مذهب و فقه و جلدان معارف در این نیستند و از آن
 نموده رفت — لهذا در این چند مطبوعه که در مطبعه جوهر بعضی اشکالات است که قرآن مرقوم
 به قات خود استنباط اما چون عجلانه دست سربازان نیت بعضی از آن را در این مذهب که در این می بیند حاضر
 تمام باشد

Nr. 19.

و دست حقیر ذرا معذور باد کون

است از مزاج شسته لب مع احوال و قبیح و دشمنی و از بد اخلاق و عیوب

ندانه محظوظ و مسرور در باده و از درگاه کرامت و از درگاه

و به منبت و در آفتاب واجب الوجود و محض بود باشد تا به عین مبداء

مردم از چنانچه از سه دره بردار و غیر از این احوالات این جاب بود

البرم مردم به به نذر در حق است در طریق به حکم سر که استخفاف و مردم

مسا در بخش از در رفیع قدم شسته برف غدا است از سر که داین مردم

مرا موش فرموده که کنگ حقرا فی تعقیبات سر کار را به ایلاد و دهان فرام

امید است بزود و لغف لغف میسج و کثره است جوان

و عیب شد که همیشه در غدا است کار مشغول و مستغف

Nr. 21.

صورت در این

نخستین و هرگاه در سنه قدال

حاصل علم باشند عدل و حکما در این
 سرکار هم در دنیا است و در این
 انبوه هرگاه حال در بر هر چه که انداز
 طریقه و هنر است سرکار با حسن تا به
 نسیم

Nr. 22.

بسم الله الرحمن الرحيم
الحمد لله الذي هدانا لهذا
الذي كنا لنهتدي لہ
لو اننا كنا نعلمون

صلى الله عليه وسلم
صلى الله عليه وسلم

الحمد لله الذي هدانا لهذا
الذي كنا لنهتدي لہ
لو اننا كنا نعلمون

الحمد لله الذي هدانا لهذا
الذي كنا لنهتدي لہ
لو اننا كنا نعلمون

الحمد لله الذي هدانا لهذا
الذي كنا لنهتدي لہ
لو اننا كنا نعلمون

الحمد لله الذي هدانا لهذا
الذي كنا لنهتدي لہ
لو اننا كنا نعلمون

الحمد لله الذي هدانا لهذا
الذي كنا لنهتدي لہ
لو اننا كنا نعلمون

Nr. 23.

A Persian Telegram.



از سر به سر
از سر به سر
از سر به سر
از سر به سر

اطلاعات	تاریخ ارسال	عنوان	موضوع
	دور	صالح	دقیقه



دل مجرله ن جوت رودف در بار

بواسطه تلگرافخانه	گرفته شد	کیفیت و مطالب
تاریخ	شهر	صالح

Nr. 24.

محبت منظر را در محبت
 رسید محبت و رسید
 حالت را حال سرت و آه
 مهر کند از مهر
 درون من است در دست خیم مخطوط
 کمال نیت هم ددم در یک محبت را سرور
 طرف عصر در پنج شب را در غمت
 در منزل نغمه‌ها در منظرم زبیر و غمت

English-Persian Vocabulary.

- Abandon** (to), *tark kardan*, *guzāsh-tan* (*guzār*), *vā guzāsh-tan*.
Abase (to), *past sākhtan*, *khvār g*:
Abate (to), *kam k*; *takhfif n*:
Abatement, *takhfif*: (in price) *tanzil*.
Abbreviate (to), *ikhtisār k*: *mukhtaşar n*:
Abbreviation, *ikhtisār*.
Abdicate (to), *az tāj isti'fā k*; *n*:
Abdication, *isti'fā az tāj va takht*.
Abdomen, *shikam* (*dil vulgar*).
Abet (to), *maddad k*; *kumak k*:
Abhor (to), *nifrat kardan az*.
Abhorrence *nifrat*, *karāhiyyat*.
Abide (to), *māndan*, *bi-sar burdan*, *manzil k*; *tavaqquf n*:
Ability, *qābiliyyat*, *biyāqat*, *majāl*: *fāz*.
Abject, *pasthāl*, *khār*, *ḡalil*.
Abjure (to), *bar gash-teh shudan az*, *murtadd sh*: *az*.
Able, *qādir*, *tavānā*; *zīrak*, *zarang*.
Able (to be), *tavānistān*, *qādir bar-b*:
Ablution, (of hands) *vuṣṣū*, (whole body), *ghusl*.
Abode, *manzil*, *khāneh*, *maskan*.
Abolish (to), *mansūkh k*; *mauqūf k*:
Abominable, *makrūh*.
Abominate (to), *nifrat k*: *az*.
Abomination, *chiz i makrūh*.
Abortive, *bi-fāideh*, *bi-şamar*.
About (to), *farācān b*:
About (concerning), *bar sar*, *dar bāreh*, *dar khuşūs*; (around), *girdāgird*, *daur*; (nearly) *nāz-dik*, *qarib*; *tagribān*, *takhminān*.
Above, *bar balā*, *rū*, *fauq az*.
Above-mentioned, *mazkūr*, *mazbūr*, *mushārun ilāih* (*ilāihā*).
Abridge (to), *ikhtisār n*: *k*:
Abridgement, *ikhtisār*.
Abroad (to go), *safar k*:
Abscess, *dunbal*, *gaundali* (*vulg.*).
Absence, (*ghaib*), *ghiyāb*.
Absent, *ghāib*, *ghair-i ḥāzir*.
Absolute, *mukhtār*, *mutlaq*, *bi'l is-tiglal*.
Absolutely, *mutlaqan*.
Absolution, *maghfirat*, *amurzish*, *ūfu*.
Absolve (to), *ūfu k*: *bakhshidan*, *amurzidan* (*of God*).
Abstain (to), *ijtināb n*: *az*, *kanāreh justan az*, *parhiz k*: *az*.
Abstinence, *ijtināb*, *parhizkārī*.
Abstruse, *daqiq*, *mughlaq*.
Absurd, *bihūdeh*, *bi-ma'nī*, *ghair i ma'qūl*.
Absurdity, *bihūdagi*, *butlān*.
Abundance, *farāvānī*, *kişrat*.
Abundant, *bā-kişrat*, *farāvān*.
Abuse (to), *fuḡsh dādan*, *dush-nām dādan*.
Abuse, *fuḡsh* (*verbal*).
Abyss, *hujjeh*, *qa'r*, *varteh*.
Acacia, *gul i abrishami*.
Academy, *madrasah*, *dāru'l-ḥikm*, *dāru'lfunūn*.
Accede (to), *riṣā bar* — *dādan*.
Accent (*Gram.*), *zūr*, (*pronunciation*), *talaffuṣ*.
Accept (to), *qabūl k*; *paṣirustan*.
Acceptable, *pasandideh*, *maqbul*, *manzūr*.
Access, *dukhūl*, *tagarrub*.
Accession (to throne), *takht-nishini*, *julūs*. [ittifaq.
Accident, *ḥadiṣeh*, *vāqi'eh*, *mājarā*

- Accidentally, *ittifaqan, sahvan*.
 Accompany (to), *hamrah raftan, hamraht k: n:*
 Accomplish (to), *bi-anjam rasānidan, tamām k:*
 Accord (with one —), *bi-ittifaq*.
 According (to), *bar hasb, muvāfiq, mutābiq, bar vifq, banā bar*.
 Accordingly, *pas, lhazā, banā bar in*.
 Accountant, *muhāsib*.
 Accountbook, *daftar i hisab*.
 Account (to), *pandāshstan (-dār), ingāshstan (-gār)*.
 Account (bill), *hisab*; (narrative), *giṣseh, hikāyat, bayān, naql*.
 Accoutrements, *silāh* (pl. *aslahah, yarāq*).
 Accumulate (to), *jam' k: farāham āvardan, anbar k: andūkh-tan (andūz)*.
 Accumulation, *majmū'ah, majma'*.
 Accuracy, *diqqat, durustī*.
 Accurate, *durust, sahih, rast*.
 Accurately, *bi-durustī, sahihan*.
 Accursed, *mal'un, la'in*.
 Accusation, *shikāyat, tuhmat* (false).
 Accuse (to), *az (bar) shikāyat k: āvardan, — rā bi — nisbat dādan*; (falsely) *tuhmat zadan*.
 Accuser, *mudda'ī*.
 Accustom (to), *āmukhtan, amūzanidan*; (oneself) *'adat giriftan*.
 Ache, *dard, vaj'*.
 Ache (to), *dard k:*
 Acid, *turush*; (noun) *tizab*.
 Acidity, *turushī*. [*i'tiraf k:*
 Acknowledge (to), *igrār n:*
 Acknowledgement, *igrār, i'tiraf*
 Acorn, *balūt*. [*āshnā*.
 Acquaintance, *āshnāi*; (person)
 Acquainted (with, to be), *shinākh-tan (shinās), āshnāi dash-tan bā* (person): *muttali' būdan, ittīlā' dāsh-tan az* (thing).
 Acquiesce (to), *qabūl k: rizā dādan bi*.
 Acquire (to), *hāsil k: tahsil n: bi-chang (taṣarruf) āvaran*: (learn) *yād (farā) giriftan*.
 Acquisition, *tahsil*.
 Acquit (to), *ibrā kardan, riḥā k:*
 Acre, *jarīb*.
 Acrobat, *bāzigar, lūti*.
 Across, *an taraf i, an sū-y-i*.
 Act, *kār, 'amal, fi'l*.
 Act (to), *'amal (kār) k: n:*
 Action (deed) *'amal*; (battle), *jang, ma'rakeh*; (at law) *mura-fa'eh*.
 Active, *chalāk, zarang*.
 Activity, *chalākī, zarangi*.
 Actually, *fi'an, fi'fi'l fi'lwaqī*.
 Acute (severe), *sakht, shadīd*: (clever) *zarang*.
 Adapt (to), *muvāfiq sakhtan, g:*
 Add (to), *jam' zadan* (figures up): *afzādan bar, ilhāq n: bar*.
 Addition, *iẓāfeh*; (arithmetic), *jam'*.
 Address (of letter), *'invān ('un-vān)*.
 Address (to) *mukhāṭab sakhtan, dāsh-tan* (speaking).
 Adequate, *kāfi, muvāfiq, qābil*.
 Adhere (to), *chasbīdan (bi, bar), mulsaq shudan*.
 Adherent, *tarafdār, tabī'*.
 Adhesion, *luṣūq*.
 Adieu, *khudā hāfiz: vidā'*.
 Adjacent, *muttasil*.
 Adjective, *ism i sifat*.
 Adjoin (to), *muttasil būdan*.
 Adjourn (to), *ta'khīr andākhtan, ta'vīq andākhtan (andās)*.
 Adjournment, *daf' u'lwaqt, ta'vīq*.
 Adjudicate, *faiṣal k:*
 Administer (to), *idāreh k:*
 Administration, *idāreh, hukūmat*.
 Administrator, *mukhtār, hukm-rān*: (of a will), *vaṣī*.
 Admirable, *ṭaiq i ta'ajjub, pasan-dideh, 'ajīb*.
 Admiral, *amīr-u'lbaḥr, daryā-begī*.
 Admiration, *ta'ajjub*.
 Admire (to), *pasandīdan, man-zūr dāsh-tan*.
 Admission (entrance), *dukhūl*: (confession), *igrār, i'tiraf*.
 Admit (to), (let in), *andar āvar-dan, (confess), i'tiraf n:*

- Admonish (to), *-ra naṣīhat k: tanbīh n:*
 Admonition, *naṣīhat, pand: tanbīh.*
 Adopt (child), *tabanni k: pisar khvāndan.*
 Adoption (of child), *tabanni, pisar khvāndagi.*
 Adoration, *'ibādat, parastish.*
 Adore, (to), *ibādat n: parastish k: parastidan, sujdek k: sujūd n:*
 Adorer, *'abid, parastish kundan-deh: (lover), 'ashiq, muhibb.*
 Adorn (to), *ārasteh k: muzayyan n:*
 Adornment, *zīnat, ārayish.*
 Adroit, *chālāk-dast.*
 Adroitness, *chālāk-dastī.*
 Adult, *bāligh.*
 Adulterate (to), *makhlūt s:*
 Adulterer, *zāni, zinākār.*
 Adultery, *zinā, zinākārī.*
 Advance (to), *pish raftan: (trans.) pish āvardan.*
 Advancement, *taragqi, sar-afrazī.*
 Advantage, *faideh, naf', man-fa'at, sūd.*
 Advantageous, *mufid.*
 Adventure, *mā-jarā.*
 Adverb, *zarf.*
 Adversary, *mukhāsim.*
 Adverse, *mukhālif, munāqiz.*
 Adversity, *bad bakhtī, balā, musibat.*
 Advertise (to), *i'lan d:, k: ish-tihār d:*
 Advertisement, *i'lan, ishtihār.*
 Advice, *naṣīhat, pand.*
 Advisable, *munāsib, shāyisteh.*
 Advise (to), *naṣīhat k:, n:*
 Advocate, *vakil.*
 Adze, *tisheh.*
 Affable, *mīhrabān, karīm.*
 Affair, *amr, mu'āmaleh, 'amal.*
 Affect (pretend, to), *bahāneh k:, (to produce effect), aṣar (ta'ṣir k:, n:, dāsh-tan.*
 Affection, *muḥabbat, ulfat, 'ishq.*
 Affectionate, *muḥibb; muḥabbatāneh, mushfiq.*
 Affiance (to), *nāmzad s:*
 Affinity, *nisbat, vābastagi.*
 Affirmation, *taṣdiq, tjab; i'sbat.*
 Affirmative (answer), *tjabī.*
 Afflict (to), *āzurdeh s: ranjānidan.*
 Afflicted, *parishān-hāl, dūlgir, gham-gīn.*
 Affliction, *muṣibat, gham, alam, ranj.*
 Afraid, *tarsān, khāif.*
 Afresh, *az sar i nau, mujaddadan.*
 After, *ba'd az, pas, a'qab, pai, dunbāl.*
 Afternoon, *ba'd az zuhr, 'asr.*
 Afterwards, *ba'd az ān, minba'd.*
 Again, *bāz, digar, bār i digar, mukarraran.*
 Against, *bi-zidd, bar (bi-) khilāf.*
 Age, *'umr, sinn: (old age) pīrī (time) zamān.*
 Aged, *pir, kuhansāl, sālkhyurdeh.*
 Agent, *vakīl, gumāشته, kār-kun.*
 Agile, *chālāk, zarang, chust.*
 Agio, *sarf.*
 Agitate (distress, to), *parishān s: ashūfteh s: (to put in motion), junbānidan, tahrik n:*
 Ago, *qabl, pish az in.*
 Agony, *dard i sakht, ta'allum: (of death) naz', jān kandanī.*
 Agree (to), *rāzi shudan, qabūl k: qarār dādan.*
 Agreeable, *pasandideh, dūlpasand, maqbūl.*
 Agreed, *muttaḥid.*
 Agreement, *ittifaq, qarār.*
 Agriculture, *zir'at, kish-t kārī, falāḥat.*
 Agree, *tab va larz.*
 Aid, *madad, kumak, imdād, isti-ānat.*
 Aigrette, *jīqeh.*
 Aim, *nishān.*
 Aim (to), *dīd kardan, qarāvul giriftan.*
 Air, *havā: (tune), navā, āhang.*
 Alarm, *āshuftagi, tahayyur, tars.*
 Alarm (to), *tarsānidan.*
 Alarming, *hauṣnak, muḥīb.*
 Alas! *afsūs, ḥaif, āh.*
 Alchemy, *kimiyā.*
 Alcohol, *'araq.*
 Alembic, *'anbīq.*
 Algebra, *al jabr.*

Artillery, *tūb-khāneh*.

Artist, *naqqāsh*.

As, *chūn, chunānkīh*.

Ascend, *bālā raftan*; *su'ūd n.*;
bar āmadan (āy).

Ascertain (to), *tahqīq k.*: *ittilā'*
yāftan (yāb).

Ascetic, *zāhid*.

Asceticism, *riyāzat, zuhd*.

Ascribe (to), *tausīf k.*; *nisbat*
dādan bi.

Ash (tree), *zabān i gunjishk*.

Ashamed, *sharmandeh, sharmsār,*
khijil.

Ashes, *khākistar*.

Aside, *bar tarāf*: *bar yak sī*.

Ask, *pursidan, su'āl kardan*:

khvāstan (khvāh), talab n.; *ta-*
labīdan, darkhāst k.

Asleep, *dar khvāb*.

Asp, *af'ā*.

Asparagus, *mārchūbeh*.

Aspect, *sūrat, vajh*.

Ass, *khar, ulāgh*: *himār*.

Assassin, *qātil*.

Assassination, *qatl*.

Assault, *hamleh*; *jūrish*; *hujūm*.

Assault (to), *hamleh k.*; *hujūm*
āvardan; *yūrish k.*: (in war);
bar sar (i fulān) rikhtan.

Assemble (to, trans:) *farāham*
āvardan, jam' kardan; (a court,
meeting) *mun'aqid s.*: (intr.)
jam' sh.: *farāham āmadan (āy)*;
(a meeting) *mun'aqid shudan*
(*shav*).

Assembly, *majlis, mahsil, anjuman*.

Assent (to), *riżā dādan bi*-,
qabūl k.

Assert, *barān būdan kih, bā ta'kid*
guftan (gūy).

Assist, *madaḍ (kumak) k.*; *im-*
dād n.; *i'ānat n.*

Assistance, *madaḍ, kumak, i'ānat,*
yāri.

Assistant, *madaḍkar, mu'avin*.

Associate, *rafiq, sharik, hamdam*.

Associate (to, with), *suhbat k.*
bā, mu'āsharat k.: *bā, uns*
dāshdan bā.

Association, *sharakat*; *suhbat*.

Assuage, *āramidan, takhfiḥ k.*

Assume (suppose), *pandāshdan*
(*-dār*), *ingāshdan (-gār)*; (take
up), *bar khvud giriftan (gir)*.

Assurance (commercial), *bīmeh*:
(confidence), *itminān*.

Assuredly, *yaqīnan, haqiqatan*.

Astonish (to), *mutahayyir (hai-*
rān) s.

Astonished, *hairān, mutahayyir,*
hairat zadeh, sarāsimeh.

Astonishment, *hairat, tahayyur*.

Astray, *gumrāl, sargardān*.

Astrologer, *munajjim*.

Astrology, *'ilm i nujūm*.

Astronomer, *raşşād, ahl i hai'at*.

Astronomy, *'ilm i hai'at*.

Asylum (refuge), *panāhgāh, pa-*
nāh, bast.

At, *dar, nazd, bi*.

Athlete, *pahlavān, kushtigar*.

Atmosphere, *havā*.

Atom, *zarreh*.

Atone (to), *kaffāreh kardan*.

Atonement, *kaffāreh*.

Atrocity, *fasād, satam, zulm*.

Attach (to), *chasbānidan, vā*
bastan.

Attachment, *muhābbat, ulfat*.

Attack, *hujūm, hamleh*.

Attack (to), *hamleh burdan, k.*

Attain (to), *hāsil k.*: *bi-darajeh-yi*
— rasidan.

Attainable, *muyassar*: (to be —),
gir āmadan (āy).

Attainment, *taḥsil, iqtinā*.

Attempt, *kūshish, sa'i, jidd va*
jahd, ijtiḥād.

Attempt (to), *kūshish k.*: *sa'i n.*
jidd va jahd n.

Attend (to), *mutavajjih būdan,*
gūsh dādan (giriftan); (be pre-
sent), *hāzīr shudan*; (wait upon),
khidmat k.; (the sick), *paras-*
tārī n.

Attendance, *khidmat*: (of the
sick), *parastārī*.

Attendant, *khādim, naukar, pish-*
khidmat.

Attention, *tavajjuh, iltifat*.

Attentive, *mutavajjih, multafit,*
muvāzib.

Attentively, *bi(bā)diqqat*.

- Attest (to), *shahadat dadan bi* (bar).
 Attract (to), *kashidan*, *jaṣb n*:
 Attraction, *kashish*, *jaṣb*.
 Attribute, *sifat*, *vaṣf*.
 Attribute (to), *kasi ra bi chizi nisbat dadan*, *mansūb k*:
 Auction, *harrāj*, *mazād*.
 Audacious, *bā-jur'at*, *dilīr*, *dilavar*.
 Audible, *masmū'*, *shinīdani*.
 Audience (the), *ḥāziri'n* (pl. of *ḥāzir*).
 Augment (to), *afzūdan* (*afzāy*) *bar*, *ziyād k*:
 Augmentation, *afzūnī*.
 Aunt (paternal), *'ammeh*; maternal (*khāleh*).
 August, *humāyūn*, *sultānī*, *a'zam*: (August, month), *āgust*, *āb*.
 Auspicious, *nik-akhtar*, *nik-shukūn*.
 Austere, *durush*, *sakht*, *muta'abbis*.
 Authentic, *ṣaḥīḥ*, *musallam*.
 Authenticate (to), *iṣbat n*: *sābit kardan*.
 Authenticity, *siḥḥat va haqqiyyat*.
 Author, *musannif*: (compiler) *mu'allif*: (cause) *asbāb*, *muḥarrak*. [amr.
 Authority, *iqtidār*, *ikhtiyār*, *hukm*,
 Autocracy, *istiqlāl*.
 Autocrat, *ḥakim i 'ala'l istiqlāl*, (*bi'istiqlāl*).
 Autograph, *dast-khatt*.
 Autumn, *pāiz*.
 Auxiliary, *mu'āvin*, *madad kār*: (verb) *fi'l i rābiṭeh*.
 Avalanche, *shapel*, *balman*.
 Avarice, *hirs*, *tama'*, *bukhl*.
 Avaricious, *tama'kār*, *bakhil*, *ḥarīs*.
 Avenge (to), *intiqām giriftan* (*gir*).
 Avenue, *khiyābān*.
 Average (on an), *rūyi ham raftah*.
 Aversion, *kirāhat*, *nifrat*.
 Avert (to), *raf* (*daf*) *k*: *radd k*:
 Avocation, *shughl*, *pisheh*, *kash*.
 Avoid (to), *ijtināb n*: *az*, *ihtirāz k*: *az*, *parhiz k*: *dūri justan* (*jūy*).
 Awake, *bidar*.
 Awaken (trans.) *bidar k*: (intr.) *bidar sh*:
 Aware, *āgāh*, *multafit*, *muttali'*.
 Away, *dūr*, *ba'id*.
 Awe, *ḥaibat*, *nihib*, *haul*.
 Awful, *haulnāk*, *mukhib*.
 Awning, *sāyabān*.
 Axe, *tabar*.
 Axiom, *badīheh*.
 Azure, *nīrang*, *tājavardi*.
 Baby, *tiḡ*, *bachcheh*.
 Babyhood, *tufūliyyat*.
 Bachelor, *'azab*, *'arūsī na kardeh*.
 Back, *pusht*: (adv.) *bāz*, *pas*, *'aqab*.
 Backwards, *pas*, *bi-'aqab*.
 Bacon, *gūshit i gurāz*, (*i bulbul*!).
 Bad, *bad*, *sharīr*; *kharāb*.
 Badness, *badī*; *kharābī*; *sharr*.
 Bag, *kisēh*; *javāl*; *mafrash*, *khurjin*.
 Baggage, *usbāb*; (of army), *buneh*.
 Bake, *pukhtan* (*pas*).
 Baker, *nān-paz*, *khabbāz*, *nānvāy*.
 Balance (scales), *tarāzū*, *mizān*, *qāpūn*.
 Balcony, *maṭṭabi*.
 Bald, *kal*.
 Bale (of goods), *basteh*.
 Ball (toy), *gūy*, *tup*, *kurreh*: (cannon) *gultāh*; (dance), *Mihmānī yi bāl*, *raqs*.
 Bamboo, *nai-yi Hīndi*.
 Band (music), *mūzikān* (pl): (company) *dusteh*: (tie), *band*, *rifādeh*.
 Bandage, *rifādeh*, *band*.
 Banish (to), *naft-yi balad kardan*; *jālā-yi vaṭan n*:
 Banishment, *jālāl*, *naft*.
 Bank (of river), *kanār*, *lab*, *sāhil* (pl. *savāḥil*): (for money), *Bank*.
 Banker, *rais i bānk*.
 Banknote, *askinās*.
 Bankrupt, *var-shikasteh*: (to be) *var-shikastan*.
 Bankruptcy, *var-shikastagi*.
 Banner, *'alam*, *daraḥsh*, *lūvā*.
 Banquet, *ziyāfat*, *mihmānī*.

- Baptism, *ta'mid*.
 Baptist (St. John the), *Hazrat i Yahya' yi ta'mid dihandeh*.
 Baptize (to), *ta'mid dadan*: (to be -d), *ta'mid giriftan, yafstan*.
 Bar (of wood), *tir, chift, chub-bast*: (hindrance) *numana'at*.
 Barbarian, barbarous, *vahshi*.
 Barbarity, *vahshiiyyat*; (act), *zulm*.
 Barber, *dallak*.
 Bare, *barahineh, lukht, 'uryan*.
 Barefaced, *bi-haya, bi sharm*.
 Barefoot, *barahineh-pa*.
 Bargain, *mu'ahadeh, mu'amaleh*.
 Bark (of tree), *pust*: (of dog) *'afaf, 'au'au*.
 Bark (to), *'afaf k*.; *'au'au k*.
 Barley, *juu*.
 Barn, *anbar*.
 Barracks, *sarbaz-khaneh*.
 Barrel, *pip*: (of gun), *luleh*.
 Barren (soil), *bi-bar, bi-miveh*: (woman) *'aqir, nazad*.
 Barricade, *sadd i rah, sangar*.
 Base, *kamin, past, duni, khvar, furumayeh, dun, zalil, haqir, shani'*.
 Base (foundation), *bunyad, asas*.
 Baseness, *zillat, khvart, pasti*.
 Bashful, *ba-haya, sharmsar, khijil*.
 Bashfulness, *haya, sharmsari, khijalat*.
 Basin, *luyan, tasht*.
 Basis, *bunyad, asas*.
 Basket, *sabad, zambil*.
 Bastard, *har'ammadeh*.
 Bastinado, *chub va salaqeh*.
 Bastinado (to), *chub zadan*: (to be) *chub khurdan*.
 Bat (animal), *shappareh*.
 Bath, *hammam: ghusl*.
 Bathe (to), *ghusl kardun*.
 Battle, *jang, karzar, muqataleh*.
 Battlefield, *ma'rakeh, musafgah*.
 Battlement, *kungureh*.
 Bawl (to), *bang zadan*.
 Bay, *khalij*: (colour) *kahar, kumait*.
 Bayonet, *naizeh*.
 Be (to), *budan (bash, buv)*; (with passive voice), *shudan*.
 Beach, *sahil, lab i darya, kanar*.
 Beacon, *manarat, nishan*.
 Bead, *dugmeh, myhreh*.
 Beak, *mingar*.
 Beam (wood), *tir*; (of sun), *partau, shu'a*.
 Beam (to), *durukhshidan, tabidan*.
 Bean, *lubiya*.
 Bear, *khirs*.
 Bear (to), *burdan (bar)*, *bar dush-tan (dar)*; (suffer), *tahammul namudan*; (bring forth), *zaidan, vaz' i haml n*:
 Beard, *rish*.
 Bearer, *hammal, barkash*.
 Beast, *haivan, janivar, bahimeh* (pl. *bahaim*).
 Beat (to), *zadan (zan)*, (conquer) *ghalib amudan bar*; *ghalabeht yafstan*.
 Beautiful, *khvashgil, khvubsurat, jamil, gashang, magbul*.
 Beauty, *khvubsurati, husn, jamal*.
 Because, *zirā (kih)*, *banā bar in kih, chira kih*.
 Beckon, *ishāreh kardān*.
 Become (to), *shudan (shāv)*, *gardidan, gushtan (gard)*, (befit), *dar khvar (shayisteh) budan*.
 Becoming, *sazavār, shayisteh*.
 Bed, *tukht*: (of river) *rūdikhāneh*.
 Bedding, *bistar, rakht i khvab*.
 Bedroom, *khvabgah*.
 Bec, *zunbur i 'asal*.
 Beef, *gusht i gav*.
 Beehive, *kund i 'asal*.
 Beeswax, *mum*.
 Beetroot, *chugundur*.
 Befall, *vāqi' shudan, ittifaq uftādan (uft)*.
 Before, *pish, qabl*; *jilau*; *muqabil, rā bi-rā*.
 Beg, *khvāstan (khvāh)*, *dar khvāst k*: *gadāi k*.
 Beggar, *gadā*.
 Begin (to), *shurū' k*.; *banā namūdan bi, āghaz k*.; *giriftan (gir)*.
 Beginner, *mubtadi*.
 Beginning, *ibtida, shurū', badv, aval*.
 Behalf (on), *bi-khātir, barāyi, dar bahr i*.

- Behave (to), *raftār k:*, *sulūk n:*
 Behaviour, *raftār*, *sulūk*.
 Behead (to), *gardan zadan*, *sar buridan*.
 Behind, *pas*, *'aqab*, *dunbāl* (vulg.), *pai*.
 Behold, *inak*, *hān:* (to behold), *didan* (*bin*), *tamāshā k:*, *nigāris-tan* (*nigar*) *bar*, *mushāhadeh n:*
 Being (existence), *vujūd*, *hastī:* (creature) *makhluq*.
 Belief, *imān*, *aqīdai*; *'itqād*.
 Believe, *imān āvardan bi* (*bar*); *tasdiq k:*, *bāvar k:*, *giravidan*.
 Believer, *imāndār*.
 Bell, *zang*, *jaras*.
 Bellows, *mīnfākh*, *damzan*.
 Belly, *shikam batn:* (*dāl*, vulg.).
 Belong (to), *māl i* — *būdan*.
 Beloved, *mahbūb*, *ma'shūq*, *dūst dāshleh*.
 Below, *zir*, *pāin*, *furū*, *taht*.
 Belt, *kamarband*.
 Bench, *nishīman*.
 Bend (to) (trans.) *pichānidan*: (intr.) *kham shudan*; *pichidan*.
 Beneath, *zir*, *pāin*.
 Benediction, *barakat*, *tabrik*.
 Benefactor, *vali-nū'mat*, *ihsān-kunāndeh*.
 Beneficial, *mufid*.
 Benefit, *faideh*; *ihsān*; *manfa'at*, *naft*.
 Bent (noun), *righbat*, *ma'il*: (adj.) *kuj*.
 Bequest (religious), *vaqf*.
 Bereave (to), *mahrūm s:*
 Berry, *dāneh*, *habbeh*.
 Beseech, *istid'ā n:*, *iltimās k:*, *multamis*, *b:*
 Beside, *dar pahlū-y-i*.
 Besides, *'alāveh bar:* *ghair az*, *juz*.
 Besiege, *muhāṣareh n:*, *mahṣūr sūkhtan*.
 Best, *bihhtarīn*, *ahsan*, *afzal*.
 Bestow, *bakhshidan*, *'ināyat far-mūdan*, *arzāni dashtan*, *'atā k:*
 Bet (to), *shart k:* (*bastan*).
 Betray (to), *khiyānat k:*, *taslim k:*
 Betroth (to), *nāmzad k:*, *manṣūb n:*
 Better, *bihhtar*, *khpūbtar*.
 Between, (*dar*) *miyān*, *bain*.
 Beware (to), *bar ḥaṣar būdan az*, *ihtiyāt namūdan az*.
 Beyond, *ān tarāf*, *ma . varā-yi:* (more than), *ziyādeh*.
 Bible, *kitāb i muqaddas*.
 Bier, *tābūt*.
 Big, *buzurg*.
 Bigness, *buzurgi*.
 Bigoted, *muta'aṣṣib*.
 Bigotry, *ta'aṣṣub*.
 Bile, *zahreh*.
 Bill, *hisāb*.
 Billet, *raqimeh*, *ruq'eh*.
 Billow, *mauj*, (pl. *amvāj*).
 Bind (to), *bastan* (*band*); (books), *jild kardan*.
 Bird, *parandeh*.
 Birth, *tavallud*.
 Birthday, *rūz i tavallud*.
 Bishop, *usquf*, (pl. *asāqifeh*).
 Bit, *pāreh*, *rizeh*, *tikkeh* (vulg.); *luqmeh*: (of bridle), *dahineh*.
 Bite (to), *gazidan*.
 Bitter, *talkh*.
 Bitterness, *talkhi*.
 Bitumen, *naft*.
 Black, *siyāh*.
 Blacksmith, *āhingar*.
 Blame, *sarzanish*, *mu'akkhaḥeh*: (fault), *'aib* (pl. *'uyūb*).
 Blame (to), *malūmat k:*, *sarzanish n:*
 Blanket, *lahāf*, *patū*, (for horse) *jul*.
 Blaspheme (to), *kufṛ guftan* (*gūy*).
 Blasphemer, *kafir* (pl. *kuffār*).
 Blaze, *sūkhtan* (*sūz*).
 Bleed (to, trans.), *khūn giriftan*: (intr.) *khūn āmadan*.
 Blemish, *'aib*, *jurm*.
 Bless (to), (of God's blessing), *barakat dādan*: (of men), *barakat khpāstan bar*, *du'ā yi khair kardan barāyi*.
 Blessed, *mubārak*.
 Blessing, *barakat*.
 Blind, *nābinā*, *kūr*: blindness, *kūri*, *nābināi*.
 Block (to), *masdūd s:*
 Blockade, *muhāṣareh*.

- Blockade (to), *muḥāṣareh k*:
 Blood, *khūn*.
 Bloodmoney, *khūn-bahā, diyat*.
 Bloodshed, *khūnrizi*.
 Bloodthirsty, *khūnkhīr*.
 Blossom, *gul*.
 Blossom (to), *shikuftan*.
 Blot, *dāgh, lakkeh*.
 Blot out (to), *mahv k*: *pāk k*:
 Blotting-paper, *kāghaz i āb-kash*.
 Blow, *zarb*.
 Blow (to), *damidan*: *vazidan*: (a flower), *shikuftan*.
 Blue, *nīrang, ābi*.
 Blunder, *ishtibāh, ghalat*.
 Blunt, *kund*.
 Boar, *khūg*.
 Board, *takhteh*.
 Boast, *fakhr, gizāf, lāf*.
 Boast, *fakhr kardan, lāf zadan, gizāf (guftan)*.
 Boat, *zauraq, karaji*.
 Body, *tan, jasad*: (dead), *mayyit, lāsh*.
 Boil (tumour), *dunbal*.
 Boil (to), (*intr.*) *jūshidan, jūsh amadan* (*trans.*) *jūshānidan, jūsh k*: (to cook) *āb-paz k*:
 Bold, *dīlir, dilavar, shujā'*.
 Boldness, *dīliri, dilavari, shujā'at*.
 Bolster, *bālish, bālin, pushti*.
 Bolt, *chift, kuland, tamlīk*.
 Bomb, *khunpāreh*.
 Bombard (to), *tūb andākhtan*.
 Bond, *rābitah, 'alāqeh*: (document), *tamassuk*.
 Bondage, *asiri, 'ubūdiyyat*.
 Bone, *ustukhyan*.
 Book, *kitāb* (pl. *kutub*), *ṣahīfeh* (pl. *ṣahāif*), *sifr*.
 Bookbinder, *ṣahhāf, jildgar*.
 Bookseller, *kitābfurūsh*.
 Boot, *kafsh, urūsi, chakmeh* (top-boots).
 Bootmaker, *kafsh-dūz*.
 Booty, *yaghma, ghanimat*.
 Border, *hāshiyeh, kanār, ḥadd* (pl. *ḥudūd*).
 Bore (to), *suftan, sunbīdan, sūrakh k*:
 Born, *zādeh shudeh, mā'ulud, mutavallid*.
 Born (to be), *tavallud yāftan, mā'ulud sh*:
 Borrow (to), (an article to be returned), *'ariyeh ('ariyatan) giriftan*; (money), *qarz giriftan*.
 Bosom, *sineh, āghūsh; baghal*.
 Both, *har do*.
 Bottle, *shisheh, butri*.
 Bottom (of sea), *tah*.
 Bough, *shākh*.
 Bound (limit), *ḥadd* (pl. *ḥudūd*), *ṣaghr* (pl. *ṣughūr*), *sarḥadd*.
 Bouquet, *dasteh, guldasteh*.
 Bow, *kamān*; (rainbow), *qaus, qaus i quzah*.
 Bow (to), *salām kardan, ta'zim k*: (to a great man): *ta'āruf k*: (to a friend).
 Bowels, *rūdeh, aḥshā* (pl. of *ḥashā*), *am'ā* (pl. of *mi'ā'*).
 Bowl, *kāseh, jām*.
 Box, *sandūq, sandūqcheh*; (small) *qūti, qāb*: (on the ear), *sīlī*.
 Box (to), *musht zadan*.
 Boy, *pisar, kūdak*.
 Brace (pair), *juft*.
 Bracelet, *dastband*.
 Braces, *shalevār-band*.
 Brackish, *shūr*. [meh].
 Brahman, *Barahman* (pl. *barāhi*).
 Braid, *qaitān*.
 Brain, *maghz, damāgh*.
 Branch, *shākh*; (of river), *shu'bat*.
 Brand, *dāgh*.
 Brandish, *afshāndan*.
 Brass, *birinj*.
 Brave, *dīlir, dilavar, shujā'*.
 Bravo! *āfarīn, vāh vāh; bah, bah, shabāsh*.
 Bray, *'ar'ar kardan*.
 Brazier, *misgar* (coppersmith).
 Breach, *rikkneh, shikāf*.
 Bread, *nān*.
 Breadth, *pahināi, 'arz*.
 Break (to), (*trans.*) *shikāstan* (*shikan*), *pāreh k*: (*intr.*), *shikāstan, pāreh shudan*: (string), *gusistan* (*gusikhtan, gusīdan*).
 Breakfast, *nāshā*.
 Breast, *sineh, bar*: (woman's), *piṣtān*.
 Breath, *dam, nafas*.

- Breathe (to), *dam zadan*, *dami-dan*, *nafas kashidan*.
 Breeches, *shalvār*.
 Breechloader, *tah-pur*.
 Breed, *nasl*, *niẓād*.
 Breeze, *bād i narm*, *nasim*.
 Brevity, *ikhtisār*.
 Bribe, *rushveh*.
 Bribe (to), *rushveh dādan*: (to be-l *rushveh khurdan*.
 Brick (burnt), *ājūr*: (sundried), *khishl*.
 Bride, *‘arūs*.
 Bridegroom, *dāmād*.
 Bridge, *pul*.
 Bridle, *jilan*, *dahineh*.
 Brigand, *rāhzan*, *dud*.
 Brigandage, *rāhzanī*.
 Bright, *raushan*; *lami’*, *tābān*, *tābandeh*.
 Brightness, *raushani*, *raushanāi*, *tābish*.
 Brimstone, *gūgird*, *kibrit*.
 Bring (to), *āvardan* (*āvar*, *ār*); (-forth), *zāidan*: (-up), *parvardan*, *tarbiyyat n*: (-back) *bar gardānidan*; (-forward), *pish āvardan*, *hāzār hardan*, *ihzār n*:.
 Broad, *pahān*, *vast’*, *farākh* (wide).
 Broker, *dallāl*.
 Bronze, *chūdan*.
 Brooch, *gul i yakheh*, *gul i sineh*.
 Brook, *jūy* (*jūb* vulg.).
 Broom, *jārūb*.
 Broth, *ab(i)gūshl*, *shūrva*.
 Brother, *barādar*; *akhav*.
 Brother-in-law, (husband's), *barādarzan*; (wife's) *barādar i shuvhar*.
 Brotherhood, *birādari*, *ukhuvvat*.
 Brown, *būr*, *gandum-gūn*: (of a horse), *qarah - kahar* (dark-brown); *būr* (light-brown).
 Browse (to), *charīdan*.
 Bruise (to), *kūftun*, *kūbidan* (*kūb*).
 Brush, *jārūb*, *pāk-kun*, *ṣāfkun*.
 Brush (to), *jārūb*, *kardan* (a room); *pāk kardan* (clothes).
 Brushwood, *būteh*.
 Brutal, *vahshi*, *ẓalim*, *bi-muruvvat*.
 Brutality, *vahshiyyat*, *ẓulm*, *bi-muruvvati*.
 Bucket, *dalv*; *saṭl*.
 Buckle, *sagak*.
 Buckler, *sipar*.
 Bud, *shikufeh*, *ghuncheh*.
 Buffoon, *lūṭi*.
 Bug, *sās*: *ganeh*, *malleh*.
 Bugle, *shāifūr*, *shāipūr*.
 Build (to), *banā kardan*, *sākhtan* (*sāz*).
 Builder, *bāni*; *bannā*, *mī‘mār* (the actual workman).
 Building, *‘imārat*: *ta‘mīr*.
 Bull, *gāvi nar*.
 Bullet, *gulūleh*.
 Bullock, *gāv*.
 Bulwarks, *hiṣār*.
 Bunch, *khūsheh*; *dasteh* (of flowers).
 Bundle, *basteh* (a package): *buqcheh* (e. g. of clothes for the wash).
 Burden, *bār*.
 Bureau, *idāreh*, *divān*, *daftar-khāneh*.
 Burial, *dafn*.
 Buried, *madfūn*.
 Burn (to), *sūkhtan* (*sūz*) (trans. and intr.): *sūzanidan* (trans.).
 Burning-glass, *‘ainak i ātash-gār*.
 Burnish (to), *mujallā sākhtan* (*sāz*), *zidūdan*, *ṣaiqal kardan*.
 Burrow, *sūrākh*, *naql*.
 Burst (to, intr.) *tarakīdan*, *chāk shudan*.
 Bury (to), *dafn kardan*, *khāk sipurdan* (*sipār*), *madfūn sākhtan*.
 Bush (a), *būteh*: *bisheh*, *jāngal*.
 Business, *kār*, *kār va bār*, *‘amal* (pl. *‘amāl*), *shughl*, *amr* (pl. *umūr*), *giriftārī*; *mu‘āmaleh*.
 Bust, *mujassameh*.
 Busy, *mashgūl*.
 But, *lakin* (*līkin*), *valākin* (*valikīn*) *ammā*, *vali*: (but on the contrary) *balkih*.
 Butcher, *qaṣṣūb*.
 Butt (target), *hadaf*, *nishāneh*.
 Butt (to), *sar zadan* (*zan*).
 Bufter, *kareh*; (clarified), *rau-ghan*.
 Butterfly, *shāhparak*, *parvāneh*.

- Button, *dugmeh*.
 Buy (to), *kharidan*, *ishtirā n*:
 Buyer, *mushtari*.
 By, *az*, *bi*.
- Cabbage, *kalam*.
 Cabin (in ship), *uṭāq*.
 Cage, *qafas*, *qafas*.
 Cake, *nān i shirin*.
 Calamity, *āfat*, *musibat* (pl. *ma-sāib*) *balā*, *ṣadameh*, *badbakhti*.
 Calculate, *hisāb k*: *shamurdan* (*shamār*).
 Calculation, *hisāb*, *muḥāsabah*.
 Calendar, *taqvim*.
 Calf, *gūsāleh*.
 Calico, *chīt*, *qalamkār*.
 Call, (to), *khāndan*, *ṣidā* (*ṣadā*) *zadan*, *ṭalab k*: (*n*; *dāshtan*), (call on, visit) *barāyi didan āmadan*: (to name), *nāmīdan*, *musammā' s*: *nām nihādan* (*nih*).
 Calm (adj.), *ārām*, *āsūdeh*: (weather), *mulāyim*: (noun): *ārāmī*.
 Calm (to), *āramīdan*.
 Calomel, *jiveh*.
 Calumniate, *tuhmat zadan*.
 Calumny, *tuhmat*, *ghibat*, *buktān*.
 Camel, *shutur*.
 Camelion, *būqalamūn*.
 Camomile, *bābūneh*.
 Camp, *lashkargāh*, *urdū*.
 Camp (to), *chādūr* (*khaimeh*) *zadan*.
 Amphor, *kūfūr*.
 Canal, *nahr*, *jūy*: (underground) *qanāt*.
 Cancel (to), *maḥv k*: *naskh n*:
 Candid, *ṣādiq*, *mukhlis*.
 Candle, *sham'*.
 Candlestick, *sham'dān*.
 Candour, *ikhlas*, *ṣidq*.
 Cane, *nai*: *'asā*.
 Cannibal, *mardum-khṣār*.
 Cannon, *tūb*, *tūp*.
 Cannon-hall, *gulūleh-yi-tūp*.
 Canon, *qānūn*, *qā'ideh*.
 Canopus, *suhail*.
 Canopy, *shādurrān*, *sāyabān*.
 Canter (to), *yūrtmeh raftan*.
 Canvas, *karbās*.
 Cap *kulāh*: (of rifle), *kulāh i tu-fang*.
- Capability, *qābiliyyat*.
 Capable, *qābil*.
 Capacious, *'ariz*, *vast*; *vāfir*.
 Capacity (size), *andāzeh*, *gun-jāish*: (ability), *ḥauṣileh*, *qābi-liyyat*.
 Cape, *ra's*, *sar*.
 Capital (city), *dār u'ssaltanat*, *Pā-yi takht*: (stock in trade), *ra'su'l-māl*, *sarmāyeh*.
 Captain, *rais*, *nākhudā* (of ship).
 Captive, *asir*, *mahbūs*, *dastgir*, *giriftār*.
 Captivity, *asiri*, *ḥabs*, *qaid*.
 Capture (to), *asir* (*giriftār*, *dast-gir*) *s.*; *maftūh s*:
 Car, *kālishkeh*.
 Caravan, *kārcān*, *qāfileh*.
 Caravansarai, *kārcānsarā*.
 Carbine, *tufang*, *qarabīneh*.
 Carbineer, *tufangchi*.
 Carcass, *murdār*, *lāsh*.
 Card (playing), *ganjifelh*: (visiting) *kārt*.
 Care, *fikr*, *tavajjuh*; *andishelh*: *klabar*, *ihtiyāt*:
 Care (to), *parvā dāshtan*: (take care of), *nigāh dāshtan*, *hiḥz k*:
 Careful, *klabardār*, *bā-ḥaṣar*.
 Careless, *bī-klabar*, *ghāfil*.
 Carelessness, *ghiflat*, *bī-ihtiyāti*.
 Caress (to), *navāzish k*:; *navākhtan*.
 Cargo, *bār*.
 Carnage, *khūnrizi*.
 Carnal, *nafsāni*; *jismāni*.
 Carnation, *mikhak*.
 Carpenter, *najjār*.
 Carpet, *qālī*, *qālicheh*: (prayer-carpet) *sajjādeh*.
 Carpet (to), *farsh n*:
 Carriage, *kālishkeh*.
 Carrier, *ḥammāl*.
 Carrion, *murdār*.
 Carrot, *zardak*.
 Carry (to), *burdan* (*bar*); (out), *bī-'amal* (*bī-jā*) *āvardan*: *vafā k*: (promise).
 Cartridge, *fishang*.
 Carve, *tarāshīdan*.
 Cascade, *āb-shār*.
 Case (box), *ṣandūq*; *qūtī*, *qāb*,

- dān*: (state), *hālat*, *hāl*, *chigū-nagi*: (in case) *dar sūrat*: (grammar), *hālat*.
- Cash, *naqd*.
- Cashier (to), *ma'zūl kardan*.
- Casket, *qūti*.
- Cast, *andākhīan* (*andūz*), *afkandan*.
- Castle, *qaḥ'eh*, *hiṣn*, *ark* (citadel); *qaṣr* (palace).
- Castrate (to) *ākhteh* (*khaṣi*) *k*: Cat, *gurbeh*.
- Catalogue, *siyāneh*, *fihris*.
- Cataract, *ab-shar*; (in eye) *ab* (*i mūrvarid*).
- Catch (hasp), *chift*.
- Catch (to), *giriftan* (*gir*): (an infectious disease from one), *bū-yi ūrā giriftan*.
- Caterpillar, *kirm i sad-pā*.
- Catholic (Roman), *katūlik*, *pā-pai*: (universal), *jāmi'*.
- Cattle, *mavāshī*.
- Cauldron, *diḡ*.
- Cauliflower, *kalam i farangi*.
- Causal { (verb), *fi'l i majbūr*.
- Causative {
- Cause, *sabab*, *mūjib*, *jihat*, *bā'is*, *'illat*.
- Cause (to), *sabab i* (*ān*) *būdan*.
- Caution (to), *khabar dādan*.
- Cavalry, *savāreh*, (*niḡām*).
- Caviar, *tukhm i māhi*.
- Cavil (to), *'itirāz k*:
- Cease (to), *vā istādan*, *bāz istā-dun* (*az*), *fāriḡh shudan*.
- Cedar, *sarv i āzād*; (red) *kāj*.
- Cede, (to) *taslim n*: *havāleh k*:
- Ceiling *saqq*.
- Celebrate (festival), *nigāh dāsh-tan*. [*dār*.
- Celebrated, *mashhūr*, *mā'rūf*, *nām*.
- Celebrity, (fame), *shuhrat*.
- Celerity, *zūdi*, *sur'at*.
- Celery, *karafs*.
- Celestial, *asmāni*, *ṣamāvi*, *minavi*.
- Celibacy, *'uzbat*, *tajarrud*.
- Cell *ṣaumā'eh*, *takyeh*, *maqsūreh*.
- Cellar, *stramin*.
- Cement, *sarīsh*.
- Cemetery, *qabristān*, *gūristān*.
- Censure, *sarzanish*, *malāmat*.
- Censure (to), *malāmat k*: *sārzanish n*:
- Census, *ismnavisi*, *sar-shumārī*.
- Centipede, *hasār-pā*.
- Centre, *mārkaz*; *vasat*; *miyāneh*.
- Centurion, *yūzbāshī*.
- Century, *mi'ah*, (*qarn?*).
- Ceremony, *rasm* (pl. Ar. *rusūm*); *takalluf*.
- Certain *yaqīn*. *muhaggaq*; (a certain person), *fulān shakhs*, *shakhsi*.
- Certainly, *albatteh*, *fi'lhaqqeh*, *fi'lwaqic*.
- Certainty, *yaqīn*, *tayaqqun*.
- Certificate (School), *tasdiq-nāmeḡh*; (diploma), *ijāzeh-nāmeḡh*; (recommenda-tion) *sifārish-nāmeḡh*.
- Chaff, *sabūs*: (joking) *mizāh*, *shūkhi*.
- Chain, *zanjir*, *silsileh*: (of moun-tains), *silsileh* (*rishteh*)-*yi kūlīhā*.
- Chair, *ṣandālī*.
- Chalk, *gil i safid*.
- Chamber, *utāq*, *hujreh*.
- Change, *tabdīl*, *taghyir*: (small money) *pūl i khurdeh*.
- Change (to), *badal k*: 'avaz *k*: *tabdīl n*; *k*: *tughyir dādan*: (money), *khurdeh k*:
- Chapel, *'ibādat-gāh*, *'ibādat-khā-neh*.
- Chapter, *bāb*, *faṣl*.
- Character (written), *khatt*; (qua-lity), *khaṣlat*; *kaifiyyat*, *chi-gūnagi*; (good) *abrū*, *shuhrat*.
- Charcoal, *zughāl*.
- Charge, *ḡamleh*, *yūrish*: (accu-sation) *shikāyat*: (custody), *amānat*, *hovāleh*.
- Charge (to), (entrust), *sipurān*, *havāleh k*: (a gun) *pur k*:
- Chargé d'Affaires, *nāib i sifarat*.
- Charm, *ṭilism*, *ta'vīz* (on paper).
- Chase, *shikār*.
- Chaste, *pakdāman*, 'afīf, *tāhīr*, *parhīzkār*.
- Chastity, 'iffat, 'aṣmat.
- Chatter (to), *pur guftan*.
- Cheap, *arzān*, *kambahā*.
- Cheapness, *arzāni*. *qallub n*:
- Cheat (to), *firīstan* (*firīb*), *ta-*

- Cheek *rukḥ, rukhsāreh, sūrat*.
 Cheerful, *khruṣh va khurram, khushraqt, shād*.
 Cheerfulness, *masarrat, shādi, surūr, shādmāni*.
 Cheese, *panīr*.
 Chemise, *qumīṣ*.
 Cheque, *barāt*.
 Cherry (black), *ālūbālū (red); gīlās*.
 Chess, *shatranj*.
 Chest (box), *ṣandūq*; (breast) *sinēh*.
 Chestnut, *shāh bālūt*: (colour) *kuran*.
 Chew (to), *javidan*.
 Chicken, *jūjeh*.
 Chief, *muquddam*; (noun); *rais, pīshvā*: (of nomads) *ilkhāni*.
 Chiefly, *ghāliban, aghlab*.
 Child, *bachchēh, tīfl* (pl. Ar. *atfāl*).
 Childbirth, *vaz' i haml*.
 Childhood, *tufūliyyat*.
 Chimney, *dūdkaṣh*.
 Chin, *chāneh, zanakḥ*.
 China, *Chin*.
 Chintz (European), *chīt* (Persian); *qalamkār*.
 Chisel, *ushkīneh*.
 Choke, *khafēh kardan*.
 Cholera, *vabā*.
 Choose, *bar-guzīdan (guzin), ikhtiyār k*; *intikhāb n*:
 Chorus, *band-gardān*.
 Christ, *Masīh*.
 Christian, *masīhi, 'Īsavi*.
 Christianity, *din i masīhi*.
 Christmas, *'aid i milād (i Masīh)*.
 Chronicles, *tavārikh* (pl. Ar. of *tarikh*).
 Chronicler, *muvarrikh*.
 Church (assembly), *kālīsā*: (building) *'ibādat-gāh, 'ibādat khāneh*.
 Cigar, *sigār*: (-case), *qāb i sigār*.
 Circle, *dātrēh*.
 Circular, *gird, mudavar*.
 Circulate (to), *intishār dādan* (trans): *intishār yāftan* (intr.): (money) *ravāj dāshtan*.
 Circumcise (to), *khitneh n*: *makhtūn s*:
 Circumcision, *khitneh*.
 Circumstances, *sūrat, umūr, ḥal*.
 Cistern, *ḥauz*: *āb-anbār*.
 Citadel, *ark, qal'eh*.
 Citizen, *shahrī*.
 City, *shahr*.
 Civil, *mu'addab, adīb, bā-adab*.
 Civility, *adab*.
 Civilisation, *madaniyyat*.
 Claim, *da'vā', iddī'ā*.
 Claimant, *mudda'i*.
 Clamour, *faryād, shulūk*.
 Clap hands (to), *chapeh zadan*.
 Clasp, *sagak, chap o rāst, nar o lās*.
 Class, *tabaqeh*: *qābil*.
 Claw, *chang, changāl*.
 Clay, *gil*.
 Clean, *pāk*; *pākīzeh, ṣāf*.
 Cleanse (to), *pāk kardan*.
 Clear (evident), *zāhir, āshkār, vāziḥ*: (bright) *raushan*: (transparent) *shaffāf*.
 Clear (to), *bar chīdan* (table cloth etc.).
 Clearly, *āshkārā, vāziḥan*.
 Cleave (to), *shikāftan* (to split); *paivastan* (to adhere).
 Clergyman, *kashish*.
 Clerk, *mirzā*.
 Clever, *zirak, zarang, chābuk, bā-hūsh*.
 Cleverness, *ziraki, zarangi, firāsāt*.
 Climate, *āb va havā*.
 Climb (to), *bālā raftan, bar āmadan*.
 Clinch (to), *parchin k*: (a nail).
 Cloak, *bālāpūsh, āb-dast, 'abā, lubbādeh*.
 Clock, *sā'at i majlisī*.
 Clockmaker, *sā'at-sāz*.
 Clod, *kulūkh*.
 Close, *nazdīk, qarīb*: (narrow) *tang*.
 Close (to), *bastan (band)*; *mas-dūd s*:
 Closet, *khālvat khāneh*: (privy), *sar i āb, khālā*.
 Cloth, *pārcchēh*: (woollen), *mā-hūt*.
 Clothe (to), *pūshānidan, mulabas s*:

Clothes, *rakht*, *libās*, *pūshāk*.
 Cloud, *abr*.
 Cloudy (overcast), *giriftel*, *abr-dār*.
 Love, *mīkhak*.
 Lover, *shabdar*.
 Club, *'asā*, *gurz*, *chumāq*.
 Coach, *kāliskel*, (*gārī*).
 Coachman, *kāliskel-chi*.
 Coal, *zughāl i sang*.
 Coalmine, *ma'dan i zughlāl*.
 Coarse, *kuluft*, *qatūr*; *durusht*.
 Coast, *kanār*, *sāhil* (Ar. pl. *sa-vāhil*).
 Coat, *sardārī*, *qabā*: (great coat) *bālāpūsh*.
 Cobbler, *pinel-dūz*.
 Cobweb, *tār i 'ankabūt*.
 Cock, *khurūs*: (of a rifle), *dang*, *pūshneh*.
 Cock (to, a gun), *pāshneh-yi tu-fang-rā bālā kashidan*.
 Cocoa-nut, *nārgil*: (*nalgir*, vulg.).
 Coffee, *qalveh*.
 Coffin, *sandūq*, *tābūt*.
 Coin, *sikkeh*.
 Coin (to), *sikkeh kardan*.
 Cold, *sard* (adj.): *sardī*, *sarmā* (noun): (to catch cold), *chahidel shudan*, *sarmā klūrdan*.
 Colic, *dard i dīl*.
 Collar (of coat), *yakheh*, *yaqel*.
 Collect (to), *jām' k*: *farāham āvardan*.
 Collection, *majmū'eh*, *majma'*.
 College, *madrasah*.
 Collyrium, *surmeh*.
 Colour, *rang*, *laun* (Ar. pl. *al-vān*).
 Coloured, *rangin*, *mulavcan*.
 Colt, *kurreh*.
 Column, *sutūn*: (in book), *jad-val*.
 Comb, *shāneh*.
 Comb (to), *shāneh kardan*.
 Combat, *mujādaleh*, *muqātaleh*, *jang*.
 Come (to), *āmadan* (*āy*), (-to pass), *bi-vāqū' paivastan*, *vāqī' sh*.
 Comet, *sitāreh-yi dūnbāleh-dār*.
 Comfort, *tasallī*, *dīl-āsāi*: *āsāyish*.
 Comfort (to), *tasallī dādan*.

Comforter, *tasallī dihandeh*.
 Command, *hukm*, *amr*, *farmān*, *farmāish*: *vāsiyyeh*.
 Command (to), *hukm k*: *amr n*: *farmān d*: *farmūdan* (*farmāy*).
 Commander (in-chief), *sardār*, *amīr-nizām*, *sipah-sālār*; *lash-karkash*.
 Commence, *binā n*: *shurū' k*: *āghāz n*: *giriftan*.
 Commentary, *tafsir*, *sharh*.
 Commentator, *mufasssīr*.
 Commerce, *tijārat*.
 Commercial, *tijārati*.
 Commit (entrust), *sipurdan* (*sipār*), *amānat k*: (do), *murtakib i* (*bar*)-*shudan*.
 Common, *'amm*; *'ammeh*: (-people), *'avvāmū'n nās*.
 Commonly *'umūman*.
 Communion, *rifāqat*, *murāvadat*; *mubāsharat*: (Holy U-), *shirqat i muqaddas*, *'Ashā-y-i Rabbānī*.
 Companion, *rafiq* (pl. Ar. *ru-faqā*), *sharik*, *hamrāh*.
 Company (band), *dasteh*, *fauj*.
 Comparative (degree), *hālat i tafzīl*.
 Comparatively, *nisbat bi-*; *bī'n-nisbeh*.
 Compare (to), *muqābaleh k*.
 Comparison, *muqābaleh*; *tumşil*, *tashbih*.
 Compass, *parkār*: (mariner's), *quṭb-namā*.
 Compassion, *riqqat*, *shafaqat*.
 Compassionate, *mushfiq*.
 Compel (to), *ijbār s*: *ibrām n*: *majbūr n*.
 Compensate (to), *'avaż dādan*.
 Compensation, *'avaż*.
 Compilation, *ta'lif*.
 Compile (to), *ta'lif k*.
 Compiler *mu'allif*.
 Complaint (illness), *marāḡ*: (accusation), *shikāyat*: (to lodge a-), *shikāyat āvardan*, *k*: (*az bar*).
 Complement, *tatimmeh*.
 Complete, *kāmil*, *tāmm*, *iāmām*, *kullī*.
 Completely, *tāmāman*, *kullīyya-*

- Complete (to), *bi-itmām rasānī-dan*.
 Completion, *itmām, takmil*.
 Compliments, *salām, taslīmāt*.
 Compose (to), (a book), *taghnif k.; n:* (arrange) *tartīb dādan, murattab s:*
 Composed (made up of), *murakkab*.
 Composer, *muṣannif* (author).
 Composition (book), *taghnif*.
 Comprehend (to), *fahmīdan, idrāk n:*
 Comprehension, *fahm, idrāk*.
 Comprised (to be), *shāmil i bar*.
 Compulsion, *ijbār, ibrām*.
 Compute (to), *hisāb k.; shamurdan*.
 Comrade, *rafiq*.
 Conceal, *pūshidan; panhān k.; dāshtan; makhfi s:*
 Conceive (to), *muṣavvar n: dar raḥim qarar giriftan*.
 Concerning *dar bāb, dar bāreh, dar haqq, dar khushūṣ*.
 Conciliation, *muṣālaḥeh*.
 Concise, *mukhtaṣar*.
 Conclude, *bi-anjam rasānīdan, tamām k:*
 Concord, *muwāfaqat, ittihād*.
 Condemn (to), *fatwa' dādan bar*.
 Condescension, *tavāzu'*.
 Condition, *hāl, ḥālat;* (stipulation), *shart* (Ar. pl. *shurūt, sharāi'*).
 Conduct (behaviour), *raftār, sulūk, 'amal:* (management), *riyāsat;* (guidance) *hidāyat, rāḥbarī, rāḥnamāi*.
 Conduct (to lead), *rāḥnamāi k:*
 Confederacy, *sāzish; mu'ahadeh*.
 Confess (to), *iqrār n.; i'tirāf k:*
 Confide (to, in), *i'tiqād k.; i'timād n: bar*.
 Confidence, *i'tiqād, i'timād*.
 Confidential (ly), *mahramāneh*.
 Confines, *ḥadd* (Ar. pl. *hudūd*), *sarḥadd, suḡhūr* (Ar. pl.), *aqṣā'*.
 Confirm (to) *ṣābit k.; isbāt, n: taqviyyat n:*
 Confirmation, *isbāt, taqviyyat:* (religious ceremony), *taqabbul i 'ahd*.
 Confiscate (to), *ṣabt k:*
 Conformity (in), *bar vifq, bar tībq, muvāfiq, mutābiq*.
 Confound (to), *bar ham zadan (zan)*.
 Confusion, *parishānī, sargardānī*.
 Confute (to), *radd n: mujāb s:*
 Congratulate (to), *tabrik n: tahniyyat k:*
 Congratulation, *mubārīkbādī, tahniyyat*.
 Congregate (to), *jum' shudan* (intr.): *jam' k:* (trans.).
 Congregation, *jamā'at*.
 Conjecture (to), *ḥads zadan*.
 Conjecture, *qiyās, mazanneh, ḥads*.
 Conjugate (to), *ṣarf k*.
 Conjugation, *taṣrif*.
 Conjunction (grammar), *'atf*.
 Conjuror, *jādūgar, saḥḥār, saḥīr*.
 Connexion, *vasl, ittisāl, 'alāqeh, nisbat*.
 Connive (to, at), *chashm-pūshī n.; ighmāz k:* (az).
 Conquer (to), *maftūh s.; ṣafar yaftan, ghalabeh yaftan, ghālib āmadan*.
 Conqueror, *muẓaffar, ghālib*.
 Conscience, *zamīr, insāf*.
 Consecrate (to), *tagdīs n:*
 Consecutive, *mutavālī; mutavātir: pai dar pai*.
 Consent, *rizā*.
 Consent (to), *rizā dādan, qabūl k:*
 Consequence, *natijeh* (Ar. pl. *natāij*).
 Consider (to), *fikr* (tafakkur, ta'ammul) *k: (dar)*.
 Consist (to, of), *shāmil bar būdan*.
 Consolation, *tasallī*.
 Conspicuous, *bāhir, mashhūr*.
 Conspiracy, *sāzish, vifāq*.
 Construct, *banā n.; sākhitan* (saz).
 Consul, *qūnsal*.
 Consulate, *qūnsal-khāneh*.
 Consult (to), *mashvarat k: bā: mashvarat khpūstan az*.
 Consultation, *mashvarat, mushāvareh*.
 Contagion, *sarāyat*.

- Contagious, *sārī*, *musrī*.
 Contain (to), *gunjāish dāshtan*.
 Contemplation, *taṣavvur*, *tafakkur*, *ta'ammul*.
 Contemporary, *mu'aṣṣir*, *hamzamān*.
 Contempt, *iḥānat*, *taḥqīr*.
 Contemptible, *khṛār*, *past*, *ẓalīl*, *ḥaqīr*.
 Contented, *rāzi*, *khṛushḥāl*, *khṛush-nūd*.
 Context, *qarīneh*, (Ar. pl. *qarā'in*).
 Continually, *hamwāreh*, *paivasteh*.
 Continue (to), *bāqi māndan*.
 Contraband (goods), *mamnū'āt*.
 Contradict (to), *radd k*; *bar zidd guftan*.
 Contrary, *zidd*, *khilāf*, *bar 'aks*.
 Controversy, *bahs*, *mubāḥiṣeh*.
 Convenient, *munāsib*, *shāyisteh*.
 Convent, *dair*: (of darvishes), *khānqāh*.
 Conversation, *guftugū*, *ṣuḥbat*, *takallum*.
 Converse (to), *guftugū*, *k*; *ṣuḥbat k*.
 Convert, *naumurīd*, *jadīd*.
 Convey (to), *āvardan* (*āvar*, *ār*), *rasānidan*.
 Convict (to), *mulzam s*.
 Cook, *āshpaz*.
 Cook (to), *pukhtan* (*paz*).
 Cool, *kkunuk*.
 Copper, *mis*.
 Copy, *naql*, *nuskhah*: (exercise). *mashq*.
 Cord, *rīsmān*.
 Corkscrew, *pich*, *shisheh-gushā*.
 Corn, *ghalleh*.
 Corner, *gūsheh*, *kunj*.
 Corpse, *lāsh*.
 Correct, *durust*, *ṣaḥīḥ*.
 Correct (to), *islāḥ n*; *taṣḥīḥ k*.
 Correspondence, *murāsaleh*.
 Corrupt, *fāsīd*, *kharāb*.
 Corrupt (to), *kharāb k*; *ifsād n*.
 Corruption, *fāsād*: *fanā*.
 Cost, *qaimat* (*qīmat*) *makhḥarij* (expenses).
 Cost (to), *arīdan*.
 Cottage, *kappār* (vulg. *chappar*) *kulbch*.
 Cotton, *panbeh*.
 Cough, *surfeh*.
 Cough (to), *surfeh k*.
 Council, *shūrā'*, *majlis*.
 Counsel, *mashvarat*.
 Counsellor, *mushīr*.
 Count (to), *shamurdan* (*shamār*), *hisāb k*.
 Countenance, *rūy*, *ṣūrat*, *chāhreh*.
 Counterfeit, *sākhtagi*: *qullābi*.
 Counterpane, *lahāf*.
 Countless, *bishamār*.
 Country (not town), *bulṭkat*, *dihāt*: (region), *mulk*, *kishvar*, *bilād*, *diyār*, *mamlakat*.
 Couple, *juft*.
 Courage, *dīliri*, *shujā'at*.
 Courageous, *dīlir*, *shujā'*.
 Courier (foot), *qāsid*: (mounted) *chāpār*.
 Court, *dargāh*; *maḥkameh*: (-yard), *ṣahn*, *ḥayāt*.
 Courteous, *bā-adab*, *adīb*.
 Courtesy, *adab* (Ar. pl. *ādab*), *mudārāt*.
 Cousin, *'ammū* (-'amm)-*zādeh*, *khāl-zādeh*.
 Covenant, *'ahd* (pl. Ar. *'uhūd*), *mu'ahadeh*.
 Cover, *pūshish*, *sarpūsh*: *ghilāf*: *jild* (of book).
 Cover (to), *pūshidan*; *pūshōnidan*.
 Covet (to), *tama' k*.
 Cow, *gāv*, *gāv i mādeh*.
 Coward, *bidīl*, *kamdīl*.
 Cowardice, *kamdīl*, *bidīlī*.
 Crab, *kharchang*.
 Cradle, *gahvāreh*.
 Crawl (to), *khazīdan*, *ghazīdan*.
 Cream, *sar i shīr*.
 Create (to), *āfarīdan*, *khālq n*.
 Creation, *āfarīnish*, *paidāish*, *khilqat*.
 Creator, *āfarīnandeh*, *khālīq*, *Bārī*.
 Creature, *makhluq* (Ar. pl. *makhluqāt*), *khālīqeh* (Ar. pl. *khalāiq* — of men).
 Creditor, *ṭalab-kār*.
 Creed, *qānūn i imān*.
 Creep, *khazīdan*.
 Crescent, *hilāl*.
 Crier, *jārchī*.

- Crime, *janāyeh*.
 Criminal, *gunāhikār*, *mufsid*.
 Crimson, *qirmizi*.
 Cripple, *shal*, *chūlāq*.
 Crooked, *kaj*, *a'vaj*.
 Crop (of field), *hāsil*, *maḥṣūl*:
 (of bird), *ḥauṣaleh*.
 Cross, *ṣalīb*.
 Crow, *kalāgh*.
 Crow (to), *bāng zadan*.
 Crowd, *anbūh*, *izdiham*, *gurūh*.
 Crown, *tāj*: (of head), *farq*.
 Crucify (to), *maṣlūb s*; *ṣalīb k*:
 Cruel, *ẓalīm*, *bi-rahm*, *sakht-dil*.
 Cruelty, *ẓulm*, *bi-rahmī*, *sakht-dili*.
 Crumb, *khurdeh*, *rizeh*.
 Crush (to), *khurd* (narm) *s*:
 Cry, *bāng*, *faryād*; *ghariv*.
 Cry (to, aloud), *bāng zadan*, *faryād bar āverdun*: (weep), *giryeh k*: *girstan*.
 Crystal, *bulūr*.
 Cucumber, *khiyār*.
 Cultivate, *zirā'at k*:
 Cultivated, *ma'mūr*, *ābād*.
 Cultivation, *zirā'at*, *falāḥat*.
 Culture, *tarbiyyat*.
 Cup, *piyāleh*, *jinjan*.
 Cupboard, *ganjeh*, *dūlābcheh*.
 Cure, *shifā*, *ilāj*, *mu'alajeh*.
 Cure (to), *mu'alajeh n*:; *shifā k*:
 Curl, *gisū*, *zulf*.
 Currants, *kishmish*.
 Current (adj.), *jāri*; *rāij*, *mu-ravaj*: (noun), *sail*.
 Curse, *la'nat*.
 Curse (to), *la'nat k*:; *la'n k*:
 Cursed, *mal'ūn*, *la'in*.
 Curtain, *pardeh*, *hijab*.
 Cushion, *bālish*, *bālin*.
 Custom, *rasm* (Ar. pl. *rusūm*),
'adat: (tax), *bāj*, *gunruk*.
 Customhouse, *gunruh-khāneh*.
 Cut (to), *taṭāshidan*, *buridan*,
qat' k:
 Cypress, *sarv i āzād*.
 Dagger, *khanjar*.
 Daily, *harrūzeh*, *rūzineh*; *rūḡ birūz*.
 Damage, *ziyān*, *ẓarar*, *nugṣān*.
 Damage (to), *ẓarar rasānidan*.
 Damp, *tar*.
 Damsel, *dukhtar*.
 Dance, *raqs*.
 Dance, *raqs k*:; *raqsidan*.
 Danger, *khatār*.
 Dangerous, *khatarnāk*, *pur-khatār*.
 Dare (to), *zahreh k*:; *jur'at k*:
 Dark, *tārik*, *tireh*, *muzlim*.
 Darkness, *tārikī*, *tiragī*, *zulmat*.
 Darling, *jān*, *'aziz*, *mahbūb*.
 Date, *tārikh*: (fruit), *khurmā*.
 Dated, *mu'arrakh*.
 Daughter, *dukhtar*.
 Dawn, *sapīdeh-yi subh*.
 Day, *rūz*, *yaum* (Ar. pl. *ayyām*).
 Daybreak, *fajr*.
 Dazzle, *khireh k*:
 Deacon, *shammās*.
 Dead, *murdeh*.
 Deadly, *muhlik*.
 Deaf, *kar*: (he is deaf, *gūsh i ū sangin ast*).
 Dear (price), *girān*: (valuable)
girān-bahā: (beloved), *'aziz*.
 Dearness, *girāni*.
 Death, *maut*, *marg*.
 Debt, *qarz*.
 Debtor, *bidih-kār*, *qarzdār*, *ma-grūz*.
 Decay, *fanā*.
 Decay (to), *kāstan* (*kāh*), *kāhidan*;
pūsīdan.
 Deceit, *farib*, *makr*, *ghadr*, *daghā*,
gūl (vulg.).
 Deceitful, *faribandeh*, *makkār*,
daghābāz.
 Deceive (to), *fariftan* (*farib*), *gūl zadan* (vulg.).
 Decide (to), *taṣmim* (*muṣam-mam*) *k*:
 Declare (to), *i'lām n*:; *iṣbāt k*:;
bar ān būdan.
 Decorate (to), *ārāsteh n*:; *muzay-yan k*:; *ẓinat d*:
 Decoration, *ẓinat*, *ārāyish*: *nishān*
 (order).
 Decree, *farmān*, *fatvā'*.
 Decree (to), *farmān d*: *fatvā' d*:
 Dedicate (to), *tagdīs n*:
 Deduct (to), *kam k*:

- Deed, *kār*, 'amal (Ar. pl. *a'māl*); (written), *dastāviz*, *qabāleh*.
 Deem, *dānistān*, *pandāshān*, *ingāshān* (-*gār*).
 Deep, 'amīq.
 Deer, *āhū*.
 Defeat, *shikast*.
 Defeat (to), *shikast dādun*.
 Defence, *hifūzat*, *hifz*, *panāh*, *himāyat*.
 Defend (to), *hifz k:*, *mahfūz k:* (-*dāshān*), *hifūzat n*.
 Defendant, *mudda'a'* 'alaih.
 Defer (to), *ta'īq andākhtan*, *ta'khir k:*
 Defile, *tang-rāh*, *gardan*.
 Defile (to), *ālūdeh s:*, *najis k:* *nāpāk n:*
 Defraud (to), *fariftan*, *farib d:*
 Degree, *darajeh*, *martabeh*.
 Delay, *tavaqquf*, *dirang*, *dafcu'l-vagt*.
 Delay (to), (trans.), *ta'īq andākhtan*, *ta'khir k:* (intr.), 'aqab *uftādan*, *dir āmadan*.
 Delicious, *laziz*, *purlazzat*.
 Delight, *lazzat*; *surūr*, *khurushi*, *khurrami*.
 Deliver (to, up), *taslim k:* (save), *rihānidān*, *rihāi dādan*, *najāt dādan*.
 Deliverance, *rihāi*, *najāt*.
 Deluge, *tūfān*.
 Demand, *talab*, *iddi'a*, *iqtizā*.
 Demand (to), *talab n:*, *iddi'a, k:*
 Demon, *div*, *jinn*, *shaitān* (Ar. pl. *shayātīn*); *ghūl*.
 Den, *ghār*, *maghāreh*.
 Denial, *inkār*.
 Dense, *kasif*.
 Dentist, *dandān-sāz*.
 Deny (to), *inkār k:*.
 Depart (to), *ravāneh shudan*.
 Departure (death), *rihlat*.
 Depose (to), *ma'zūl k:* (give evidence), *shahādāt dādan*.
 Deposit, *amānāt*
 Deposit (to), *amānat k:*, *sipur-dān* (*sipār*).
 Depraved, *fāsid*, *kharāb*, *bad-akhlāq*. [dan.
 Deprive (to), *mahrūm gardāni-*
- Depth, 'umq: *tah* (bottom of sea).
 Deputy, *nāib*, *qāim-maqām*.
 Derision, *istihzā*, *maskhareh*, *ta-maskhur*.
 Descend (to), *pāin āmadan*, *farūd āmadan*, *farū raftan*, *nāzil shudan*.
 Descendants, *nasl*, *awlād* (Ar. pl. of *valad*).
 Descent (origin), *nizād*, *nasab*.
 Describe (to), *bayān, k:* *tausif n:*
 Description, *bayān*, *tausif*.
 Desert, *biyābān*, *dasht*, *saḥrā*.
 Desert (to), *vā guzāshān*, *tark k:*
 Deserve (to), *lāiq i (ān) būdan*, *mustahāqq būdan* (of a good thing): *mustawjib būdan* (of punishment).
 Deserving, *lāiq*, *suzāwār*, *mustahāqq:* *mustawjib*; *qābil*.
 Design, *irādeh*, *maqṣūd*, *murād*, *qaṣd*.
 Desire, *ārzu*, *khvāhish*, *maīl*, *rightbat*.
 Desire (to), *khvāshān* (*khvāh*), *mushtaq būdan*.
 Desirous, *mushtaq*, *ārzūmand*, *rāghib*.
 Desist (to), *bāz istādan* (az).
 Despair, *nā-umidi*, *ya's*.
 Despair (to), *nā-umid shudan*, *ma'yūs sh:*
 Despatch (letter), *navishteḥ*.
 Despatch (to), *firistādan*, *īrsal n:*
 Despise (to), *haqir shamurdan*, *tahqir n:*
 Despotism, *bīl istiqlāl*.
 Destiny, *qadar*, *qazā*, *qismat*, *bakht*.
 Destroy (to), *nist va nābūd k:*, *ma'dūm sakhtan*, *munhadim s:* *kharāb k:*
 Destruction, *halākat*.
 Detain (to), *bāz dāshān*.
 Detest (to), *kirāhat dāshān az*, *nifrat k:*
 Detestable, *makrūh*, *karīh*.
 Detriment, *zarar*, *ziyān*, *nugsān*.
 Devil, *shaitān* (Ar. Pl. *shayātīn*), *Iblis*.
 Devour (to), *khvurdan*, *bat'idān*.

- Devout, *muttaqī, dīndār*.
 Dew, *shabnam*.
 Dialogue, *guftugū, mukālamah*.
 Diameter, *quṭr*.
 Diamond, *almās*.
 Diary, *rūznāmah, (safarnā-meh)*.
 Dictionary, *lughat*.
 Die (to), *murdan (mīr), faut sh : , vafat yāftan*.
 Difference, *tafavut, farq : ikhtilaf*.
 Different, *mutafarriq, mukhtalif*.
 Difficult, *mushkil, dushvār, sakht, sa'b*. [*su'ūbat*.]
 Difficulty, *ishkāl, dushvārī, sakhtī*.
 Dig (to), *kandan, kāvidan*.
 Digest (to), *hazm, k : , tahlil k :*.
 Digestion, *hazm, tahlil*.
 Dignity, *'izzat, sha'n, jāh, sar-afrāzi; mansab*.
 Diligence, *diqqat, tarajjuli, ihtimām, sargarmi*.
 Diligent, *mutavajjih, bā-diqqat, sargarm*.
 Diminish (trans.) (to), *kam kardan : (intr.), kāhīdan (kāstan), kam shudan*.
 Dine (to), *shām khurdan*.
 Dining-room, *sufreh-khāneh*.
 Dinner, *shām*.
 Diploma, *ijāzeh-nāmah*.
 Direction, *taraf, sū, samit, jānib : (guidance), rahnamāi, rahbari : (religious), hidāyat : (on letter), 'uncān*.
 Directly, *al'ān, ilhāl, fauran, f'lfaur*.
 Director, *mudabbir, ra'is : (spiritual), murshid*.
 Dirt, *chirk, lajan, kasāfat*.
 Dirty, *chirkīn, chirk, kasf*.
 Disagreeable, *nā-pasand, nā-maqbūl*.
 Disappear (to), *ghāib sh : , nā-padīd gardīdan*.
 Disappoint (to), *mahrūm s :*
 Disappointment, *mahrūmiyyat*.
 Discernment, *tamyiz, fatānat, ba-strat*.
 Discharge (to), *ikhrāj n : , mī'zūl k : (a duty), ada k : , vafa k : (a gun), khālī k :*.
 Disciple, *shāgird, murīd, talimz (pl. Ar. talāmiz)*.
 Discipline, *nizām, intizām*.
 Discord, *ikhtilaf, shiqāq, fitneh*.
 Discover (to), *daryāft k : , pайдā k :*.
 Disease, *maraz (Ar. Pl. am-rāz), bīmārī, nākhushī*.
 Diseased, *mariz, nākhush*.
 Disgrace, *rusvāi, bi-hurmatī, bad-nāmī*.
 Disgrace (to), *rusvā k : bi-hur-mat s :*
 Disgust, *nifrat, karāhat, bizārī*.
 Disgust (to), *bizār s :*.
 Disgusting, *nifrat-angiz, makrūh*.
 Dish, *zarf (Ar. pl. zurūf), tabaq, bushqāb*.
 Dismiss (to), *ma'zūl k :*.
 Dismount (to), *furūd āmadan, pān āmadan*.
 Disobedience, *nā-farmānī, 'inād, sarkashi*.
 Disobedient, *nāfarmānburdār, sukashī*.
 Disperse (to), *parakandeh s :*.
 Displeased, *āzurdeh, ranjideh*.
 Dispute, *nizā', mubāhiṣeh, baḥs*.
 Dispute (to), *nizā' k : , baḥs k :*
 Dissemble (to), *riyākārī k : , rang rikhtan*.
 Distance, *masāfat, fāṣileh; dūri*.
 Distant, *dūr, ba'id*.
 Distinctly, *ashkāra, vaḥḥan, zū-hiran*.
 Distinguish (to), *imtiyāz (tamiz, tamyiz) dādan; tashkīḥ dādan*.
 Distinguished, *mumtāz*.
 Distress, *diltangī, gham*.
 Distribute (to), *taqsim (qismat) k :*
 District, *nāhiyeh, bulūk*.
 Disturb (to), *ashūftan (āshūb), maghshūsh s :*
 Disturbance, *harj o marj, shulūk*.
 Disturbed, *ashūfteh : mukaddar*.
 Ditch, *khandaq*.
 Ditto, *aizan*.
 Dive (to), *ghūteh khurdan*.
 Divide (to), *taqsim k : , n :*
 Divine, *ilālī*.
 Divorce, *talāq*.
 Do (to), *kardan (kun)*.

- Doctor (physician), *ṭabīb, ḥakīm*
 (Ar. pls. *atibbā* and *ḥukamā*).
 Doctrine, *ta'lim* (Ar. pl. *ta'alim*,
ta'limāt).
 Dog, *sag*.
 Dogma, *'aqīdeh* (Ar. pl. *'aqā'id*).
 Doll, *'arūsak*.
 Dome, *gurbaz, gurbad*.
 Donkey, *khar, ulāgh*.
 Door, *dar*.
 Double, *muzā'af, do muqābil*.
 Doubt, *shakk* (Ar. pl. *shukūk*),
shubheh.
 Dough, *khamīr*.
 Dove, *kabūtar, qumri*.
 Down, *pān, furā(d), zir*.
 Dragoman, *tarjumān, mutarjim*.
 Dragon, *aždahā, aždarihā*.
 Draper, *bazzāz*.
 Draught, *jur'eh*.
 Draw (to), *kashidan*.
 Drawer (of table), *khāneh-y-i*
miz.
 Drawers, *shalvār, zir-jūmeh*.
 Drawing, *taṣvīr*.
 Drawing-room, *utāq i did vā*
bāzidā.
 Dread, *tars, khauf*.
 Dreadful, *havl'nak, hāil, muhib*.
 Dream, *khayāl, ru'yā*.
 Dream (to), *khayāl (ru'yā) didun*.
 Dress, *rūklī, libās, pūshāk*.
 Dress (to), *pūshidan*.
 Drill, *mashq i sarbāz*.
 Drill (to), *mashq kardan*.
 Drink (to), *khayurdun, āshāmīdun*,
nūshidan.
 Drip (to), *chikīdan (chakīdan)*.
 Drive (to), *rāndan*.
 Drop, *qat'reh*.
 Dropsy, *istisqā*.
 Dross, *durd, filiz*.
 Drown, *gharq n*.
 Drug, *davā*.
 Drum, *ṭabl*.
 Drunk, *mast*.
 Drunkard, *sharāb-khayur*.
 Drunkenness, *mastī*.
 Dry, *khushk*.
 Dry (to), (intr.) *khushkīdan*:
 (trans.) *khushkānīdan*.
 Duck, *urdak*.
 Dumb, *gung, lāl*.
 Dung, *pahīn, zibl*.
 During, *mā dāmi kih*.
 Dust, *gard, ghubār*.
 Duty, *taklif*.
 Dwell, *māndan, sākin būdan, bi-*
sar burdan, nishastan.
 Dye, *rang*.
 Dye (to), *rang zadan*.
 Dynasty, *silsilah*.
 Each, *har yak, har yaki*.
 Eagle, *'uqāb, nasr, qareh qūsh*.
 Ear, *gūsh*: (of corn), *khūshēh*.
 Early, *zūd, subh i zūd*.
 Earring, *gūshvāreh*.
 Earth, *zamīn: khāk*.
 Earthly, *zamīnī, dunyavī, arzi*.
 Earthquake, *zūzīleh, (zalzaleh)*.
 Ease, *āsānī, suhūlat* (repose)
ārām, ārāish, rāhat.
 Easily, *bī-āsānī*.
 East, *mashriq, sharq*.
 Easter, *'id i Fash*.
 Eastern, *mashriqī, sharqī*.
 Easy, *āsān, sahl*.
 Eat (to), *khayurdun, tanāvul fur-*
mūdan.
 Echo, *ṣadā-y-i kāh*.
 Eclipse (of sun), *inkisāf*: (of
 moon) *inkhisāf*.
 Economical, *kam-kharj, ṣarfēh-jū*.
 Ecstasy, *vajd*.
 Edge (of sword), *qam*: (of lake)
lab, kināreh.
 Edifice, *'imārat*.
 Edify (to), *ma'mūr n*:
 Editor, *muhtamim*.
 Educate (to), *tarbiyyat k*:
 Education, *tarbiyyat*.
 Efface (to), *maḥv k*:
 Effect, *aṣar, ta'sīr*.
 Effort, *kūshish, sa'ī, jidd va jahd*.
 Egg, *tukhm (i murgh)*.
 Egoism, *khayud-parastī*.
 Either — or, *khayāh — va khayāh*,
chih-chih.
 Elbow, *mīrfaq* (Ar. pl. *marāfiq*).
 Elders, *mashāikh* (pl. of *shāikh*).
 Elect (to), *barguzīdan, intikhāb n*:
 Electricity, *barqiyyat, alaktisīteh*.
 Elegant, *nāzūk, qashang*.

- Elements, *'unṣur* (Ar. pl. *'anṣ-
sir*, *'anāṣir*).
 Elementary, *ibtidāi*.
 Elephant, *fil*.
 Elevate, *afrākhtan*, *afrāsh-tan*,
buland k:
 Elevation, *bulandi*, *riṣ'at*.
 Eloquence, *faṣāhat*, *balāghat*.
 Eloquent, *faṣīh* (Ar. pl. *fuṣaḥā*),
balīgh (*bulaghā*).
 Embark, *dar* (*bar*) *kashīti nishas-
tan*.
 Embassy, *sifārat*.
 Embers, *akhtar*.
 Embrace, *baghal giriftan*, *dar ā-
ghūsh kashidan*.
 Emerald, *zumurrud*.
 Eminent, *mashhūr* (pl. Ar. *ma-
shāhīr*).
 Emperor, *imparātūr*, *Qaiṣar*.
 Empress, *imparātris*.
 Emphasis, *ta'kid*.
 Empire, *sultānat*.
 Empty, *khālī*, *tuhī*.
 Empty (to), *khālī k*:
 Employment, *kārobār*, *shughl*,
'amal (pl. Ar. *a'māl*).
 Enamel, *minā*.
 Enamoured, *bi-'ishq* (*muḥabbat*)
giriftār.
 Encamp (to), *khaimah* (*chādūr*,
urdū) *zadan*.
 Enchanter, *jādūgar*, *sāhir*.
 Enchanting (charming), *dil-ārīz*,
dil-rabā.
 Enchantment, *jādūgari*, *sihr*.
 Enclose (to), *iḥāteḥ k*: (in letter),
maḥfūf n: *laḥḥan firistādan*.
 Enclosure, *hayāt*, *iḥāteḥ*: (in
 letter), *maḥfūf*.
 End, *sar*, *ākhir* (Ar. pl. *avākhir*),
anjām, *intihā*, *nihāyat*.
 End (to), *anjāmīdan* (intr.): *bi-
anjām rasānīdan* (trans.).
 Endeavour, *kūshish*, *sa'ī*, *jidd va
jahd*, *ijtihād*.
 Endeavour (to), *kūshīdan*, *kūshish*
(sa'ī etc.) k:
 Endless, *bi-pāyān*, *bi-intihā*, *bi-
nihāyat*.
 Endurance, *tāqat*, *tahammul*.
 Endure (to), *tahammul n*:
- Enemy, *dushman*, *khaṣm* (Ar. pl.
khusūm, *khusmān*).
 Engaged, *mashghul*.
 Engagement, *mashghūliyyat*, *ish-
tighāl*; *giriftārī*.
 Engine, *māshīn*.
 Engineer, *muhandis*.
 English, *inglisī*.
 Enigma, *mu'ammā*.
 Enjoy (to), *tamattu' burdan* (*az*).
 Enjoyment, *tamattu'*, *tafarruj*.
 Enlarge, *vus'at dādan*.
 Enlist (troops), (to), *jam'āvari n*:
 Enmity, *dushmanī*, *'adāvat*, *mu-
khaṣamat*.
 Enough, *bas*, *kāfi*.
 Enquire (to), *pursīdan*, *taftish*
(tafaḥḥus) n:
 Enquiry, *su'āl*, *pursish*, *taftish*,
tafaḥḥas.
 Enraged, *khashmnāk*, *ghaḥabnāk*.
 Enter (to), *dar āmadān*, *dakhil
shudan*.
 Entire, *kāmil*, *tamām*, *tamm*.
 Entirely, *tamāman*, *kullīyyatan*.
 Entreat (to), *iltimās k*: (*nazdī*):
istid'ā n: (*az*).
 Entry, *dukhlul*.
 Envelope, *pakat*, *lifāfeh*.
 Envious, *ḥasūd*, *rashkin*.
 Environs, *navāhi* (pl. of *nāhiyyeh*),
ātraf (pl. of *tarāf*).
 Envy, *ḥasad*, *rashk*.
 Equal, *barābar*, *musāvi*.
 Erect (to), *bar pā k*: *afrāsh-tan*:
banā n:
 Err (to), *ishtibāḥ k*: *gumrah sh*:
 Error, *ishtibāḥ*, *sahv*: *ghalat*.
 Escape, *rastagārī*, *rihāi*, *najāt*.
 Escape (to), *rihāi yāftan*, *rastu-
gār shudan*.
 Especially, *khusūsan*, *makhṣūsan*.
 Essence, *jauhar*; *'ain*; *ḡāt*: *'araq*.
 Establish (to), *ṣabit k*: *iḥbāt n*:
bar qarār n: (a school) *jāri
sūkhtan*, *ijrā n*:
 Established, *muqarrar*, *bar qarār*,
pāyadār, *mu'ayyan*.
 Estate, *niṣāb*.
 Esteem (to), *muhtaram dāsh-tan*,
mukarram dāsh-tan; (deem), *sha-
murdan*, *dānistan*, *ingāsh-tan*.

- Et caetera (etc.), *va ghairah*,
(*alakh*).
- Eternal, *sarmadi*, *ṣamadi*, *jāvi-*
dāni, *jāvid*: (without begin-
ning), *azalī*; (without end)
abadī.
- Eternally, *tā abadu'lābād*.
- Eternity (without beginning),
azal, *azaliyyat*; (without end)
abad, *abadīyyat*, *baqā*, *khuld*.
- Ethics, *akhlāq*.
- Etiquette, *takallufāt*, *adab*, *mu-*
dārāt, *nishast va barkhāst*.
- Etymology, *ishṭiqāq*.
- Eucharist, '*Ashā-yi Rabbānī*.
- Eunuch, *khūṭjeh* (-*yi sarā*), *āghā*.
- Europe, *Farangistān*, *Urūp*,
Urūpā.
- European, *Farangi*.
- Evangelical, *injīlī*.
- Evangelist, *Injil-navis*.
- Even, *barābar* (conj.) *ham*.
- Evening, *shām*.
- Event, *vāq'eh* (Ar. pl. *vāq'ih*),
ḥādīseh (Ar. pl. *ḥavādīsh*), *mū-*
jarā.
- Ever, *hargiz*; (always), *hamisheh*,
harvaqt, *hamvāreh* (*augāt*); (for
ever) *tā bi-abad* (*u'lābād*).
- Everlasting, *jāvid*, *jāvidāni*, *aba-*
dī, *sarmadi*.
- Every, *har*, *har yak*, *har kudām*.
- Everywhere, *har jā*, *hameh jā*.
- Evidence, *shahādāt*, *gavāhi*.
- Evident, *zāhir*, *āshkar*, *pudīd*.
- Evidently, *zāhiran*, *āshkāra*.
- Evil (adj.), *bad*, *bad-akhlāq*, *kha-*
rāb: (noun), *badi*, *kharābī*: *balā*.
- Ewer, *āftābeh*.
- Exaggerate (to), *mubālagheh k*:.
- Exaggeration, *mubālagheh*.
- Exalt (to), *i'lā n*:; *afrahkhtan*;
sarāfrāz n:
- Exaltation, *i'lā*, *sar-afrazī*.
- Examination, *taftish*, *tafahḥuṣ*:
(of candidates), *imtiḥān*: (to
pass an —) *dar imtiḥān pasand*
āmadan.
- Examine (to), *taftish* (*tafahḥuṣ*)
k: *imtiḥān kardan*.
- Example, *maṣāl* (Ar. pl. *amṣāl*):
namūneh.
- Exceedingly, *bi-nihāyat*, *bi-*
nihāyat, *bi-ghāyat*.
- Excel, *sibqat burdan* (*bar*).
- Excellence, *fazīlat*.
- Excellency, *janāb i 'ālī*.
- Excellent, *afzal*, *a'lā*, *aḥsan*.
- Except, *magar*, *juz*, *ghair az*.
- Exception, *istiṣnā*.
- Exchange, *badal*, '*avaz*: (money)
ṣarf.
- Exchange (to), '*avaz k*:; *mubā-*
daleh n:
- Excite (to), *bar angikhtan*, *tah-*
rik n:
- Excitement, *harj o marj*.
- Excuse, '*uzr*, '*iṭizār*; *ma'ẓirat*.
- Excused, *ma'zūr*.
- Executioner, '*jallād*, *mīr-ghazab*.
- Exercise, *mashq*.
- Exile, *nafi-yi balad*.
- Existence, *hastī*, *vujūd*.
- Existent, *maujūd*.
- Expect (to), '*intizār kashidan*,
muntazir (*mutarassid*) *būdan*,
tavaqqu' dāshtan.
- Expectation, *tavaqqu'*, *intizār*.
- Expel, *bīrūn k*:; *ikhrāj n*: *rāndan*.
- Expend (to), *kharj k*:; *ṣarf n*:
- Expense, *kharj*, *makhārīj*.
- Experience, *tajribeh*, *khūbrat*.
- Experienced, *kār-azmūdeh*, *kār-*
dideh, *amūkhteh*, *pukhteh*.
- Expiation, *kaffāreh*.
- Explain (to), *bayān k*:; *sharḥ n*:
- Explanation, *bayān*, *tafsīl*, *sharḥ*:
(of a dream) *ta'bīr*.
- Explicit, *mubin*.
- Export (to), *bi-khārīj burdan*
(*firistādan*).
- Exposition, *izhār*.
- Expressly, *makhṣṣān*, *khuṣṣān*,
'*āmadan*.
- Expulsion, *ikhrāj*.
- Extend, *darāz k*:; *vus'at dādan*.
- Extent, *vus'at*; *andāzeh*.
- Exterior, *khārīj*, *bīrūnī*.
- Exterminate, *istiṣāl k*: *az bīkh*
bar kandan.
- Extinguish, *nishāndan*, *ifṣā dā-*
dan, *khāmūsh k*: (*kushtan*).
- Extraordinary, *fauqu'l'ādāt*.
- Extremely, *bi-nihāyat*, *bi-ghāyat*.

Eye, *chashm*: (of needle) *sūrakh*.
 Eyebrow, *abrū*.
 Eyelash, *mužeh*, *mužgān*.
 Eyelid, *pilk*.

Fable, *qisṣeh*, *afsāneh*, *hikāyat*.
 Face, *rūy*, *chuhreh*, *šūrat*.
 Facing, *muqābil*, *rū bi-rū-yi*.
 Fact, *haqiqat*: (in fact), *fi'lḥa-*
qiqeh.

Factory, *kārkhāneh*.
 Fade (to), *pažmurdan*.
 Faint, *kamzūr*, *za'if*.
 Faint (to), *ghash k:*, *bi-hūsh*
shudan.

Fairy, *pari*.
 Faith, *īmān*: (religion) *mažhab*,
dīn (pl. Ar. *adyān*): (fidelity),
vafā, *sadāqat*.

Faithful, *vafādār*, *bā-vafā*, *amīn*.
 Faithless, *bī-vafā*, *namak-ḥarām*.
 Falcon, *bāz*, *qūsh*: *shāhin*.

Fall, *suqūt*. [*dan*.]

Fall (to), *uftādan*, *zamin khū-*
False, *durūgh*, *kāzib* (Ar. pl. *ka-*
zābeh); (coin), *qalb*, *qallābi*,
maghshūsh.

Falsehood, *durūgh*, *durūghi*, *kizb*.

Fame, *avāzeh*, *shuhrat*.

Family, *'iyāl*, *khānvādeh*, *khāna-*
dān; *aulād* (pl. of *valad*) *atfāl*
 (pl. of *tufl*), *'iyāl va atfāl*.

Famine, *qaḥt*, *qaḥti*, *girāni*.

Famous, *mašhūr* (pl. *mašāhīr*),
nāmdār.

Fan, *bād bi-zan*.

Fanatical, *muṭa'assib*.

Fanaticism, *ta'assub*, *'asabiyyeh*.

Fancy, *gamān*, *vahm* (pl. *auḥām*),
tavahhum, *khuyāl*.

Fancy (to), *gamān burdān* (*kar-*
dan), *khuyāl k:*

Far, *dūr*, *bā'id*.

Farewell, *vidā'*, *khudā-ḥāfizi*.

Farrier, *na'iband*.

Farsighted, *dūr-bin*, *pish-bin*,
basir.

Fashion, (custom), *'adat*, *rasm*
 (pl. Ar. *rusūm*).

Fast, *tund-rau*, *zūd*: (firm) *muḥ-*
kām: (noun), *rūzeh*, *saum*.

Fast (to), *rūzeh giriftan*.

Fat, *farbiḥ*: (noun) *pīh*.

Fatal, *mulīk*.

Fate, *qadr*, *qazā*, *qismat*.

Father, *pidar*, *valīd*.

Fatigue, *khastagī*.

Fault, *'aib* (Ar. pl. *'uyūb*) *quṣūr*,
naqs, *taqsir*.

Favour, *luṭf*, *ṭarafgirī*.

Favorite, *marghūb*.

Fear, *tars*, *khauṣ*, *bim*, *bāk*, *vah-*
shat, *haibat*.

Feast, *ziyāfat*, *bazm*, *mihmāni*:
 (festival), *'id* (*'aid*).

Feather, *par*.

February, *shabāt*, *farvārī*.

Feeble, *za'if*, *kam-zūr*.

Feed (to), *khvuranīdan*, *charānī-*
dan: (intr., to graze), *charīdan*.

Feel (to), *iḥsās kardan*.

Feeling, *ḥiss* (Ar. pl. *aḥsās*).

Felt (cloth), *namad*.

Female, *mādeh*.

Feminine, *mu'annaṣ*.

Ferocious, *vahshī*, *darandeh*.

Ferry, *guzar-gāh*.

Fertile, *burūmand*, *bārvar*.

Fertility, *burūmandī*.

Festival, *'id* (*'aid*).

Fetlock, *pay*.

Fetters, *pā-band*, *kundeh*.

Fever, *tab*.

Few, *kam*, *andak*, *qalīl*.

Fidelity, *vafā*, *vafādāri*.

Field, *mazra'eh* (Ar. pl. *mazārī'*),
kishtzār, *milk*, (Ar. pl. *amlāk*):
 (of battle), *ma'rakeh*, *maidān*:
jang.

Fierce, *tund*: *darandeh*.

Fiery, *atashīn*.

Fig, *anjir*.

Fight, *nizā'*, *munāza'eh*: *jang*,
muqātaleh.

Fight (to), *nizā' k:* *jang k:*, *jang-*
īdan.

Figurative, *majāzī*.

Figure, *'adad*, *raqam* (Ar. pls.
a'dād, *arqām*): *shikl*, *ṣūrat*,
shakhs.

File, *sūhān*.

Fill (to), *pur k:* *mamluvv s:*

Filth, *kasāfat*, *chirk*, *najāsāt*,
lajan, *nāpakī*.

- Filthy, *kastf*, *chirk*, *chirkin*, *najis*, *nāpāk*.
 Finally, *ākhiru'lamr*, *alqisseh*.
 Find (to), *yāftan*, *daryāft k:*, *paidā k:*.
 Fine, *nāzūk*, *bārik*: (noun), *jur-māneh*.
 Finger, *angusht*.
 Finish (to), *anjāmānidan*, *bi-an-jām rasānidan*, *tamām k:* *bi-it-mām rasānidan*.
 Fire, *atash*.
 Fireplace, *ujāq*, *bukhārī*.
 Firewood, *kizum*, *himēh*.
 Fireworks. *atashbāzi*.
 Firm (noun), *sharakat*, (adj.), *ustuvār*, *muhkam*.
 First, *avval*, *nakhust*.
 First-born, *nakhust-zādeh*.
 Firstfruits, *naubar*.
 Fish, *māhi*.
 Fish (to), *šaid i māhi k:*.
 Fisherman, *māhigir*.
 Fist, *musht*.
 Fit, *munāsib*, *shāyisteh*, *sazāvār*.
 Fit (to), *farākhepur* (*munāsib*) *būdan*.
 Fix (to), *sabt k:*, *naṣb k:*, *ta'yin n:*.
 Fixed, *mu'ayyan*.
 Flag, *bairāq*, *'alam*, *ra'yat*, *livā*.
 Flame, *zabāneh*, *shu'leh*.
 Flat, *musavi*, *barābar*, *hamvār*.
 Flattery, *tamalluq-gūi*, *chāptūsi*.
 Flatterer, *chāptās*, *tamalluq-gūy*.
 Flavour, *mazeh*, *zauq*.
 Flay (to), *pūst kandan*.
 Flea, *kakh*.
 Flee (to), *gurikhktan* (*guriz*), *sirār k:*.
 Fleece, *pashm*.
 Fleeting, *fānl*, *nā-pāyadār*.
 Flesh, *gūsh*.
 Flight, *firār*.
 Fling (to), *andākhtan* (*andāz*), *afkandan*.
 Flint, *sang i chaqmāq*.
 Flock, *rameh*, *galleh*.
 Flog (to), *tāziyāneh zadan*.
 Flood, *tūfan*: *sailāb*; *savīl*.
 Flour, *ard*.
 Flourish, *kām rāndan*.
 Flow (to), *jāri shudan*.
 Flower, *gul*.
 Flower-pot, *guldān*.
 Flute, *nai*.
 Fly, *magas*.
 Fly (to), *paridan*, *parvāz k:*,
 Foal, *kurreh*.
 Foam, *kaf*.
 Fodder, *'alif*.
 Fog, *mih*.
 Fold (for cattle), *āghil*, *hazireh*.
 Fold (to), *tah k:*.
 Follow (to), *pairavi k:* *mutāba-'at n:* *'aqab uftādan*.
 Follower; *mutābi'*.
 Folly, *himāqāt*, *ablahi*.
 Food, *ghizā*, *khpurak*, *qūt*, *ta'am*.
 Fool, *ahmāq*, *ableh*.
 Foot, *pāy*.
 Footstep, *qadam* (Ar. pl. *aqdām*);
 (mark) *aṣar* (Ar. pl. *āṣār*).
 Footstool, *pāy-andāz*.
 For, *barayi*, *az bahri*, *bi-jihat i:*
bi-khatir i.
 Forbid (to), *man' k:* *qadaghan k:*.
 Force (to), *majbūr s:*, *ijbār n:*.
 Ford, *guzargāh*, *ma'bar*.
 Forehead, *pishāni*, *jabin*.
 Foreign, *gharib* (Ar. pl. *ghurabā*),
bigāneh, *ajnabi:* *khārijī:* (for-
 eign affairs) *umūr i khārijeh*.
 Foreigner, *gharib*, *ajnabi*.
 Forerunner, *pishrau*.
 Foresight, *baṣārat*, *pish-bīni*.
 Forest, *jangal*.
 Forgery, *ja'l*, *sākhtaji*.
 Forget (to), *farāmūsh k:*.
 Forgetfulness, *surāmūshi*, *nisyan*.
 Forgive, *'afv k:*, *bakhshidan*: (of
 God) *amurzidan*.
 Forgiveness, (Divine), *amurzish*,
mughfirat.
 Fork, *changāl*.
 Form, *shikl*, *sūrat*, *ha'at*; *haikal*.
 Former, *pishin*, *sābiq*.
 Formerly, *sābiq bar in*, *pishtar*,
pish az in.
 Formidable, *muhib*, *hauhnāk*.
 Fornication, *zinā*, *zinakāri*.
 Forsake, *tark k:*.
 Fort, *qal'eh* (pl. *qal'ajat*, *qilā'*),
hishn.
 Forth, *btrūn*.
 Forthwith, *fauran*, *fi'lfaur*.

- Fortify (to), *mustahkam n: mah-sūn s:*
 Fortunate, *nik-bakht, kāmrañ.*
 Fortune (fate), *bakht, našib: (wealth), daulat.*
 Foul, *nāpāk, najis; fāsīd, shanī, qabīh.*
 Found (to), *ta'sis n: asās nihādan.*
 Foundation, *būnyād, asās.*
 Fountain, *chashmeh, manba', yan-bū' (Ar. pl. yanābi').*
 Fowl, *murgī.*
 Fox, *rūbāh.*
 Fragment, *pāreh, rizeh, tikkeh (vulg.).*
 Frame, *chahār-chūbeh.*
 Fraternal (ly), *barādarāneh.*
 Fraud, *farīb, makr, daghā.*
 Free, *āzād.*
 Free (to), *āzād s: rihā k: vil k: (vulg.).*
 Freedom, *āzādī.*
 Freemason, *farāmūshi.*
 Freeze (to), (intr.) *yakh shudan (trans.) yakh bastan.*
 Freight, *bār, haml.*
 French, *Frānseh-i.*
 Frenzy *jūnūn, divānagi.*
 Frequently, *bārā, aksar i auqāt.*
 Fresh, *tāzeh.*
 Friday, (*rūzi i*) *jum'eh.*
 Friend, *dūst, yār, mukhlis.*
 Friendless, *hi-kas.*
 Friendly, *dūstāneh.*
 Friendship, *dūsti.*
 Fright, *khauf, haul, haibat.*
 Frighten (to), *tarsānidan.*
 Fightful, *haulnāk, haibat-angiz, muhib.*
 Frick, *sistān.*
 Frog, *qurbāgheh, vazak.*
 From, *az.*
 Front, *pish, rū bi-rū-yi, jilau.*
 Frontiers, *hudūd (Ar. pl. of hadd), sarhadd.*
 Frost, *sarmā: (hoar-frost), sarmā-rizeh.*
 Froth, *kaf.*
 Frown (to), *rūy bar-ham kashidan, chin bi-ja-bin zadan.*
 Frugal, *khāneh-dār, kam-kharj.*
- Fruit, *miveh; fākiheh (Ar. pl. favākīh): (firstfruits) naubar.*
 Fruiterer (greengrocer) *baqqāl.*
 Fruitful, *bārvar, burūmand.*
 Fruitless, *bi-samar.*
 Fry (to), *biryān kardan.*
 Fuel, *hizum, himeh.*
 Fulfil (to), *adā k: vafā n:*
 Full, *pur, mamluvv: (brimfull), labriz.*
 Fuller, *gāzur.*
 Fully, *tamāman.*
 Fun, *bāzi, tafarruj: shūkhi.*
 Fundamental, *asli.*
 Funeral, *janāzeh.*
 Funny, *muḥḥik.*
 Fur, *kurk.*
 Furlough, *rukhsat, murakkkhāsi.*
 Furnace, *kūreh, tanūr.*
 Furniture, *asbāb, muhl (= meubles).*
 Fury, *ghaiḥ, qahr.*
 Fuse (to), *gudākhtan (gudāz).*
 Fusilier, *tufang-chi.*
 Futile, *'abaṣ, bi-fāideh.*
 Future, *mustaqbil, āyandeh, ātiy-yeh.*
- Gain, *manfa'at (Ar. pl. manāfi'), naf', sūd: fāideh.*
 Gain (to), *manfa'at etc. yāftan, naf' k:*
 Gall, *zahreh.*
 Gallant, *dilir, shujā'.*
 Gallop (to), *daridan: (trans.) dāvānidan, tākhtan.*
 Gallows, *dār.*
 Gamble (to), *qumār-bāzi k: bākhtan.*
 Gambling, *qumār-bāzi.*
 Game (sport), *bāzi: (prey), shikār, said,*
 Gaol, *zindān, ḥabs.*
 Gap, *shikāf.*
 Garden, *bāgh, bāgcheh.*
 Gardener *baghbān.*
 Garlic, *sir.*
 Garment, *jameh, pūshāk, libās.*
 Garnet, *la'l.*
 Gate, *darb, dar, darvāzeh.*
 Gather (to), *chidan (chin), jam' kardan.*

- Gazelle, *āḡā, ghazāl*.
 Gazette, *rāz-nūmeh*.
 Gelding, *āḡkheh*.
 Gem, *jauhar, javāhir* (Ar. pl. of pl. *javāhīrāt*).
 General (noun), *sardār, sipeh-sālār*: (adj.) *'amm, 'umūmi, 'ammeh*.
 Generation, *pusht, tabaqeh, nasl*.
 Generosity, *jūd, sakhāvat*.
 Generous, *sakhī, bā-sakhāvat, ʔt-jūd*.
 Genius, *sirāsāt, zilm, zakāvat*.
 Gentiles, *ummathā*.
 Gentle, *mulāim, ḥalim*.
 Gentleman, *najīb* (Ar. pl. *nu-jabā*).
 Gentleness, *mulāimat, ḥilm*.
 Gently, *yavāsh, āḡhīsteh*.
 Genuine, *ṣaḡīḥ*.
 Genuineness, *ṣiḡḡat*.
 Genus, *jins* (Ar. pl. *ajnās*).
 Geography, *takhtīʔ i bilād, 'ilm i jughrāfiyā*.
 Geometrician *muhandīs*.
 Geometry, *'ilm i handaseh*.
 Get (to), *yāftan (yāb), ḡāṣil k*:; *taḡṣil n*:; *bi-ham rasānidan*.
 Ghost (apparition), *khiyāl*: (the Holy Ghost) *Rūḡhu 'l Qudus*.
 Giddy, *gīj, sar-gardān*.
 Gift (superior to inferior), *bakhshish, in'ām, 'atā, 'atīyyeh* (Ar. pl. *atāyā*): (inferior to superior), *pishkash, naḡr, ḡadiyeh* (Ar. pl. *ḡadiyā*): (from an equal), *ta'aruf*: (brought back from a journey) *saughāt*.
 Gilt, *mutallā*.
 Gimlet, *barmeh*.
 Ginger, *zanjabīl*.
 Girdle, *kamarband*.
 Girl, *dukhtar, ṣabiyyeh*.
 Girth (of saddle), *tung*.
 Give (to), *dādan (dāh), bakhshidan, 'atā k*:; *'ināyat k*: *arzānī dāsh-tan*.
 Giver, *dīhandeh, bakhshandeh*.
 Glad, *shād, shādmān, masrūr, khurram*.
 Gladness, *shādī, shādmānī, masarrat*.
 Glance, *nigāh, naḡar, lahḡeh*.
 Glance (to), *nigārīstan, nigāh k*:; *naḡar andāklītan* (at, bar).
 Glass, *shīsheh*: (tumbler) *istīkān*.
 Glean (to), *khūsheh chīdan*.
 Gleaner, *khūsheh-chīn*.
 Glen, *darreh, vādī*.
 Glitter, *durakhsh, tābish*.
 Glitter (to), *durukhshidan (darakhshidan)*.
 Globe, *jirm, kurreh*: (lamp) *ḡabāb*.
 Gloom, *zulmat, tiragī*.
 Gloomy, *muzlim, tireh*.
 Glorify (to), *tamjīd n*:
 Glorious, *majīd, jalīl, ʔu'l jalāl*.
 Glory, *jalāl*.
 Glossary, *luḡhat*.
 Glove, *dasīkash*.
 Glow (to), *tābidan*.
 Glow, *tābish*.
 Glue, *sīrīsh, sīrīshum*.
 Glutton, *shikam - parast, pur-khḡar*.
 Gluttony, *shikam-parastī*.
 Gnash (to), *dandān fīshurdan*.
 Gnashing, *fīshār i dandān*.
 Gnat *pasheh*.
 Go (to), *raftan(rav)*; *tashnīf bur-dan*.
 Goal, *manzil i mau'ūd*.
 Goat, *buz*.
 God, *Khudā*; *izūd*.
 Godhead, *ulūhiyyat*.
 Godliness, *Khudā-parastī, dīndāri, taḡvā*.
 Godly, *Khudā-parast*: *Khudā-pasand*.
 Gold, *talā, zar*.
 Golden, *talāi, zarīn*.
 Goldsmith, *ḡargar*.
 Good, *khḡub, nik, nikū, bīh, khair*.
 Good bye, *Khudā-ḡafīz, alvidā'*.
 Goodness, *khḡubī, niki, nikūi*.
 Goodnight, *shab ḡi-khair*.
 Goods, *māl* (Ar. pl. *amvāl*), *as-bāb, matā', ajnās* (Ar. pl. of *jins*), *mā yamīk*.
 Goose, *ḡāz*.
 Gospel, *Injīl* (Ar. pl. *Anājīl*); *bīshārāt*.
 Gourd, *kadū*.

- Govern (to), *hukūmat n.; hukm randan, hukmrānī n.; farmān-ravāi k.*
- Government, *hukūmat; hukmrānī, farmān-ravāi, riyāsāt.*
- Governor, *hākīm* (Ar. pl. *huk-kām*), *vālī, farmān-farmā; zābit.*
- Grace, *faiḡ, faḡl; faḡllāt* (Ar. pl. *faḡāil*), *lutf, karam.*
- Graceful, *lutf; nāḡuk.*
- Gracious, *karīm* (Ar. pl. *kirām*).
- Gradually, *bi-tadrī, rafteh rafteh, kam-kam.*
- Grain, *dāneh; ghallā.*
- Grammar, *ṣarf va naḡv.*
- Granary, *anbār.*
- Grand, *'aḡim, a'ḡam.*
- Grandchild, *nabīreh, pisar-* (or *dukhtar-)* *zādeh, naveh* (vulg.).
- Grandeess, *akābīr* (Ar. pl. of *ak-bar*).
- Grandfather, *jadd* (Ar. pl. *aj-dād*).
- Grandmother, *jaddēh.*
- Grand vizier, *ṣadr i a'ḡam.*
- Grant (to), *bakhshīdan, 'utā n:* (*farmūdan*): (to be granted — in argument), *musallam būdan.*
- Grape, *angūr.*
- Grasp (to), *qabḡ k.; panjeh girif-tan* (*gīr*).
- Grass, *giyāh; 'alif.*
- Grateful, *haqq-shinās.*
- Gratis, *muft, majjānan.*
- Gratitude, *haqq-shināsi.*
- Grave, *qabr* (Ar. pl. *qubūr*), *gūr*: (adj.) *mulūmm:* (sedate), *bā-vaḡār, bā-tumkīn.*
- Gravel, *sang-rīzeh.*
- Gravity, *vaḡār, tamkīn.*
- Gravy, *ab-gūshṡ.*
- Gray, *khākistāwī.*
- Graze, *charīdax:* (trans.) *charā-nīdan.*
- Grease, *pīh, charbī.*
- Greasy, *charb.*
- Great, *buzurg; 'aḡim, kabīr:* *a'ḡam.*
- Greatness, *buzurgī, 'aḡamat:* (Di-vine) *kibriyāi.*
- Greed, *tama', hīrṡ.*
- Greedy, *hārīṡ, tamā'kār.*
- Green, *ṣabḡ:* (unripe) *nā-ras.*
- Greengrocer, *baḡḡāl.*
- Greet (to), *taḡiyyeh k.; salām k.*
- Greyhound, *sag i tāzi.*
- Grief, *gham, malālat, ta'assuf, andūh.*
- Grieve (to), *gham, khayurdan, ghūm-gīn* (*dīl-tang*) *shudan.*
- Grievous, *sakht, shadīd.*
- Grind (to), *sāidan, sābīdan.*
- Groan, *āh, āh i sard.*
- Groan (to), *āh kashīdan.*
- Groom, *mīhtar.*
- Ground, *zamīn, khāk.*
- Groundless, *bāṡīl, bi-dalīl, bi-sabab.*
- Grow (to), *rustan* (*rūy*), *rūīdan, namuvv k:* *afzūdan.*
- Growl (to), *ghurīdan.*
- Grumble (to), *hamhamēh k:*
- Grunt (to), *mīkh-mīkh k:*
- Guarantee (to), *ḡāmin būdan.*
- Guard, *kashīk, qarāvul, pās:* (sen-tinel), *pāsbān, kashīkchī.*
- Guard (to), *nīḡāhbānī n.; hifḡ k.; mahḡūz dashtan.*
- Guardian, *vasī; muḡāḡiz, ḡamī.*
- Guess *ḡiyās, ḡads, maḡanneh.*
- Guess (to), *ḡiyās n.; ḡads k:*
- Guest, *mīhmān.*
- Guidance (religious), *hidāyat:* (— or secular) *rāhbārī, rāh-namāi.*
- Guide, *rāhbār, rāhnamā, balad:* (religious), *ḡadī.*
- Guide (to), *rāhrā nishān d.; rāh-namāi k.; hidāyat n.:*
- Guilt, *gunāh, janāyeh, quṡūr.*
- Guiltless, *bi-gunāh, bi-quṡūr.*
- Guitar, *'ūd; tār: sītār.*
- Gulf, *khaliḡ.*
- Gulley, *darreh, tang-rāh.*
- Gum, *ṡamagh:* (of teeth), *liṡeh, gūshṡ-i dandān.*
- Gun, *tufang:* (cannon) *tūb, tūp:*
- Gunner, *tūpchī.*
- Gunpowder, *bārūt.*
- Gutter, *ab-rīz.*
- Guttural, *ḡalḡī.*

- Habit, *‘adat, rasm* (Ar. pl. *‘adāt, rusūm*); (dress) *libās*.
 Habitation, *maskan* (Ar. pl. *ma-sākin*), *manzil* (Ar. pl. *manāzil*).
 Habitual, *‘umūmī, musta‘mal*.
 Hail, *tagarg*.
 Hail, *mūy*; (locks of), *zulf, gīsū*.
 Half, *nīm, nisf*.
 Hall, *avān, tālār, dalān*.
 Hallow (to), *muqaddas s:; taq-dīs n:*.
 Halo, *hāleh*.
 Halt (lame), *lang: (delay), ta-vagquf*.
 Halt (to) (be lame), *lang būdan: (delay), lang k:; tavagquf n:*.
 Halting-place, *manzil* (Ar. pl. *manāzil*).
 Hammer, *chakush*.
 Hand, *dust*.
 Handcuffs, *dast-band*.
 Handful, *mushf*.
 Handicraft, *sanā‘at*.
 Handkerchief, *dast-māl*.
 Handle, *dasteh, qalzeh*.
 Handmaid, *kaniz, kunizak*.
 Handmill, *dast-ās, āsiyā*.
 Handsome, *qashang, khurbshurat*.
 Handwriting, *khatt, dastkhatt*.
 Hang (to), *āvikhtan (āviz): āvi-zānidan*.
 Hapless, *nāchār, bi-chāreh*.
 Happen (to), *vāqi‘ sh:; ittifāq uftādan*.
 Happiness, *khushī, khurramī, shādī, shādmānī, surūr*.
 Happy, *khush va khurram, khush-vagt, shād, shādmān*.
 Harbour, *bandar* (Ar. pl. *banā-dir*).
 Hard, *sakht, sa‘b: dushvār*.
 Harden (to), *sakht k:*.
 Hardhearted, *sangdīl, sakhtdīl*.
 Hardheartedness, *sangdīlī, sakht-dīlī*.
 Hardly, *bā-ishkal, bā-dushvārī*.
 Hardness, *sakhtī: dushvārī*.
 Hardship, *mušibat* (Ar. pl. *ma-sāib*), *mashagqat*.
 Hare, *khargūsh*.
 Harem, *haram, andarūn*.
 Harm, *zarar, ziyān*.
 Harmful, *muzīrr*.
 Harmonious, *ham-āhang, muvā-fiq, bā-ittihād, muttahid*.
 Harmony, *āhang; ittifāq, ittihād*.
 Harness, *yarāq*.
 Harp, *chang, barbat*.
 Harsh, *durusht, sakht*.
 Harshness, *durushtī, sakhtī*.
 Harvest, *hašād, hāsīl, dirau*.
 Haste, *zūdt, ta‘jīl, ‘ajaleh, sur‘at, shītābī*.
 Hasten, *shītāftan (shītāb), ta‘jīl n:*.
 Hasty, *dastpācheh, zūd, tund*.
 Hat, *kulāh*.
 Hatchet, *tabar*.
 Hate (to), *nifrat dāshtan az, dushman dāshtan*.
 Hatred, *bughiz, kinēh, ‘adavat, dushmanī*.
 Haughtiness, *ghurūr, takabbur*.
 Haughty, *maghrūr, mutakabbir*.
 Haul (to), *kashidan*.
 Have (to), *dāshtan (dār)*.
 Haven, *bandargāh*.
 Hawk, *qūsh*.
 Hay, *‘alī i khushk*.
 Hazard, *khātrēh*.
 He, *ū, vai*.
 Head, *sar*.
 Headache, *dard i sar, šudā‘, tašdī‘*.
 Heading, *‘unvān*.
 Headlong, *sar-nigūn, mutahavvir, khūdsar*.
 Headman (chief of village), *kadkhudā*.
 Headstall, *afsār*.
 Headstrong, *sarkash*.
 Heal (to), *shifā dādan, chāq k: mu‘ālajeh v:*.
 Health, *sihhat, tandurustī*.
 Healthy, *tandurust, sahit o salā-mat, chāq*.
 Heap, *tūdeh, kuppeh* (vulg.).
 Heap up (to), *jāmi kardan, furā-ham āvardan*.
 Hear (to), *shinidan (shinav)*.
 Harken (to), *gūsh dādan (girif-tan), isghā n:; istima‘ k:*.
 Heart, *dīl, qalb* (Ar. pl. *qulūb*), *khāzīr*.
 Heartless, *bī-dīl, bī-muruvvat*.

- Heat, *garmā*, *hurārat*.
 Heat (to), *garm s:*.
 Heathens, *butparastān*, 'ibād i *aṣṇām*.
 Heaven, *asmān*, *samā* (Ar. pl. *samarāt*), *falak* (Ar. pl. *aflak*): (Paradise), *fardaus*, *jannat*, *bihisht*.
 Heavenly, *asmāni*, *samāvi*, *samāi*.
 Heaviness, *sangini*.
 Heavy, *sangin*, *ṣagil*.
 Hebrew, 'Ibrānī, 'Ibri.
 Hedge-hog, *khār-pusht*.
 Heel, *pāshneh*, 'aqb.
 Height, *bulandi*, *irtifā'*, *rifāt*.
 Heir, *vāriṣ* (Ar. pl. *varāṣh*).
 Hell, *dāzakh*, *jahannam*.
 Helm, *sukkān*.
 Helmet, *khūd*.
 Help, *madad*, *kumak*, *yāri*, *i'ānat*, *mu'āvanat*.
 Help (to), *madad* (*kumak*) etc. *kardan*.
 Helper, *madadkar*, *mu'āvin*.
 Hem, *dāman*.
 Hemorrhoids, *barāsir*.
 Hen, *murgh*, *mākiyān*.
 Hence, *az in jā : ba'd az in : banā bar in*, *lihāzā*.
 Henna, *hinnā*.
 Her, *ū* (vide Personal Pronouns).
 Herb, *rustani*, *nabāt* (Ar. pl. *nabātāl*).
 Herd, *galleh*, *rameh*.
 Hero, *injā*, *dar injā*.
 Hereafter, *ba'd az in : dar ākhirat*.
 Heresy, *bid'at*.
 Heretic, *bid'ati*.
 Heritage, *mirās*, *irṣ*.
 Hermit, *zāhid*.
 Hermitage, *zāviyeh*, *ṣarumā'eh*.
 Hero, *mard i dīlir*, *dīlāvar*, *shujā'*.
 Heroism, *shujā'at*, *dīliri*.
 Hesitate, *ma'taraddid būdan*, *taraddud n:*.
 Hidden, *panhān*, *makhfi*, *mastūr*, *nihufteh*.
 Hide (skin), *charm*.
 Hide (to), *panhān* (*makhfi* etc.) *kardan* (*dāshtan*).
 Hideous, *zisht*, *zisht-rūy*.
 High, *buland*, *rafi'*, *murtasfi'*; *muta'al*: (God Most High), *khudāyi ta'ālā'*.
 Highness, *hazrat i vālā*.
 Highway, *shāhrāh*, *shārī'*.
 Highwayman, *rāhzan*.
 Hijra, *hijrat*.
 Hill, *tall*, *tappeh*.
 Hilt, *qabzeh*.
 Hinder (to), *man' k: māni' būdan*, *vā dāshtan*.
 Hindū, *Hindū*, *Hindī* (Ar. pl. *Hunūd*).
 Hindrance, *mamāna'at*.
 Hint, *ishāreh*, *imā*.
 Hire, *kirāyeh*: *muzd*, *ujrat*.
 Hire (to), *kirāyeh giriflan*.
 Hireling, *muzdār*.
 Historian, *muvarrikh*.
 History, *tārikh* (Ar. pl. *tavārikh*).
 Hit (to), *zadan* (*zan*).
 Hog, *khūg*, *gurāz*, *khinzir* (Ar. pl. *khanāzir*).
 Hold (to), *nigāh dāshtan*: (contain) *gunjānish dāshtan*.
 Hole, *sūrākh*.
 Holiday, *ta'til*.
 Holiness, *taqaddus*, *quddūsiyyat*.
 Hollow, *khālī*, *tukh*.
 Holy, *muqaddas*: *quddūs* (of God).
 Holy Spirit, *Rūhu'l qudus*.
 Home, *khāneh*: (native land) *vatan*.
 Honest, *mutadayyin*, *diyānat-dār*.
 Honesty, *diyānat-dari*.
 Honey, 'asal.
 Honour, *abrū*: *hurmat*, *ihtirām*.
 Honour (to), *hurmat* (*ihtirām*) *k:*, *musharraf n:*.
 Honourable, *mu'tabar*.
 Honoured, *musharraf*, *sharafyāb*.
 Hoof, *sum*.
 Hook, *qullāb*.
 Hope, *umid*, *taraggu'*.
 Hope (to), *umid dāshtan*, *umideār būdan*.
 Hopeless, *nā-umid*, *ma'yūs*.
 Horizon, *ufuq* (Ar. pl. *āfāq*).
 Horn, *shākh*.
 Hornet, *zanbūr* (Ar. pl. *zanābir*).
 Horror, *huibat*, *haul*.
 Horse, *asb*, *māl* (vulg.).

- Horseman, *savār*.
 Horse-shoe, *na'l i asb*.
 Hospitable, *mihmān-dūst*.
 Hospital, *mariz-khāneh*, *shifā-khāneh*.
 Hospitality, *mihmāndārī*.
 Host, *mihmāndār*: (army) *fa'uj* (Ar. pl. *afṣā*).
 Hot, *garm*.
 Hour, *sā'at*.
 House, *khāneh*.
 Household, *khānadān*, *ahlikhāneh*.
 How, *chīgūneh*, *chūn*, *bi-chūh taur*.
 Human, *insānī*.
 Humane, *bā-muruvvat*.
 Humanity, *muruvvat*: *insāniyyat*.
 Humble, *farātan*, *mutavāzi'*.
 Humiliation, *zarā'at*.
 Humility, *farātani*, *tavvāzū'*.
 Hunger, *gurusnagi*.
 Hungry, *gurusneh*.
 Hunt, *shikār*.
 Hurl (to), *afkandan*, *andākhidan* (*andāz*).
 Hurrah, *āfurin*, *shābāsh*.
 Hurry, *ta'jil*, *ājaleh*, *shitāh*.
 Hurry (to), *ta'jil k*: *shitāstan*.
 Hurt (to), *ranjānidan*, *zarar rasānidan*.
 Hurtful, *muzirr*.
 Husband, *shauhar*.
 Husbandman, *ahl i zirā'at va falāhat*.
 Husbandry, *zirā'at*, *falāhat*.
 Husk, *qishr*, *pūst*.
 Hut, *kappār*.
 Hymn, *surūd i rūhānī*.
 Hypocrisy, *riyā*, *riyākārī*, *nifāq*.
 Hypocrite, *riyākār*, *munāfiq*.
 Hypothesis, *farz*, *qiyās*.
- I, man.**
 Ice, *yakh*.
 Idea, *khayāl*, *zann* (Ar. pl. *zunūn*), *ra'i* (Ar. pl. *arā* and *arā*), *taṣavvur*, *fikr* (Ar. pl. *afkār*).
 Idiom, *istilāh*: *maḥāvareh*.
 Idle, *bi-kār*, *mu'attal*: (lazy), *tanbal*.
 Idleness, *susti*, *tanbālī*.
 Idol, *but*, *ṣanam* (Ar. pl. *aṣnām*).
 Idolater, *butparast*, *ābid i aṣnām*.
 Idolatry, *butparaṣti*, *'ibādat i aṣnām*.
 If, *agar*, *hargāh*.
 Ignominy, *rusvai*, *'ār*, *nang*, *bad-nāmi*.
 Ignorance, *nādāni*, *jahl*, *jahlālat*: (feigned) *tajākul*.
 Ignorant, *nādan*, *jāhūl*: *bi-khabar*: *bi-sarūd*.
 Ill (sick), *bimar*, *nakhṛush*, *mariz*.
 Illness, *bimārī*, *nakhṛushi*, *muraṣ* (Ar. pl. *amrāz*).
 Illusion, *nairang*, *farib*, *tavahlum*, *vahm*.
 Image, *sūrat*, *timṣāl*: *but*, *ṣanam*.
 Imaginary, *mavhūm*.
 Imagination, *mukhayaleh*, *taṣavvur*.
 Imagine (to), *taṣavvur k*: *gamān burdan* (*kardan*).
 Imitate (to), *iglidā n*: *taglid k*:
 Imitation, *iqtida*, *taglid*: *tashbih*.
 Immediately, *fi'lsaur*, *fauran*, *a'lān*, *dar hāl*.
 Immense, *a'zam*, *bi-hadd*, *bi-andāzeh*.
 Immersed, *gharg*, *mustaghraq*.
 Imminent, *mushrif bar*.
 Immodest, *bi-hayā*.
 Immodesty, *bi-hayāi*.
 Immoral, *bad-akhlaq*, *fusid*, *bad-sirat*.
 Impatient, *bi-sabr*.
 Impediment, *bi-navāi*.
 Impediment, *munāna'at*.
 Impel (to), *ibrām n*: *tahrik n*:
 Imperative (mood), *amr*.
 Imperfect, *nāqis*, *nākāmil*, *nā tamām*: (tense), *māzi-yi istimrāri*.
 Imperfection, *naqs*, *quṣūr*.
 Imperial, *shāhanshāhi*, *humāyūnī*, *shahryāri*.
 Impetuosity, *tahavvur*.
 Impetuous, *mutahavvir*.
 Impiety, *bi-dīnī*, *kufir*.
 Impious, *bi-dīn*, *kafir*.
 Implement, *alat*.
 Impolite, *bi-adab*.
 Import (to), *dākhil sākhtan*.
 Importance, *qadr*, *akammīyyat*.
 Important, *muhimm*: •(city). •
mu'tabar.

- Impossible, *muhāl, ghair i mum-kin, mumtani'.*
 Impostor, *faribandeh.*
 Impregnable, *mani'.*
 Imprison (to), *habs k.:*
 Improbable, *ba'id, ghair i muhtamal.*
 Improper, *nā-munāsib, nā-shāyis-teh.*
 Impudence, *gustākhi, bi-adabi.*
 Impudent, *gustāk, bi-adab.*
 Impure, *nā-pāk, najis, palid.*
 Impurity, *nāpāki, najāsat.*
 Impute, *mansīb k.:*, *nisbat dādan.*
 In, *dar, tū-yi, tū.*
 Inability, *'ajz, nā-tavānāi.*
 Incapable, *nā-qābil.*
 Incarnate, *mujassam.*
 Incarnation, *tajassum.*
 Incense, *bukhūr.*
 Inch, *vajab.*
 Incite, *ibrām n.:* *tahrik dādan, angikhtan.*
 Inclination, *mail.*
 Inclined, *mail.*
 Incomparable, *lā-shāni, lā-miṣāl, bi-nazir.*
 Incomplete, *nāqis, nā-tamām, nā-kāmil.*
 Inconstant, *bi-qarār, muta-ghayyir.*
 Incorruptibility, *bi-fasādi.*
 Increase, *afzūnī, tazāyud.*
 Increase (to), *afzūdan, mazid k.:*
 Incumbent, *vājib va lazim.*
 Incursion, *hamleh, hujūm.*
 Indecision, *taraddud, tardid i ra'i.*
 Indeed, *fi'lvaqi', fi'lhaqiqeh, ya-qinan.*
 Independent, *khud-mukhtar, āzād.*
 Index, *fihrisht.*
 India, *Hind, Hindūstān.*
 Indian, *Hindū: Hindi.*
 Indicative (mood), *mutlaq.*
 Indigestible, *nā-guvār.*
 Indigestion, *bad-hazm.*
 Indolence, *susti, tanbali.*
 Induce (to), *tahrik n.:*, *targhib dādan.*
 Industrious, *milnatī, milnat-dust, sā'i, jāhid.*
 Industry, *mihnāt, sa'i.*
 Ineffable, *mā lā kalām.*
 Inestimable, *bi-bahā, bi-qaimat.*
 Infancy, *bachchagi, tufūliyyat.*
 Infant, *bachcheh-yi kūchik, tifi* (Ar. pl. *atfal*).
 Infantry, *fauj i piyādel.*
 Infect, *sirāyat n.:*
 Infection, *sirāyat.*
 Infectious, *musri.*
 Infidel, *kāfir* (Ar. pl. *kuffār*), *bi-din.*
 Infidelity, *kuf, bi-dini.*
 Infinite, *ghair i mutanālī, lā-intihā, bi-hadd, bi-pāyān, ghair i mahdūd.*
 Infinitive (mood), *maṣdar.*
 Influence, *nufūz.*
 Influenza, *zūkām, nazleh.*
 Inform (to), *ikhbār n.:*, *khābar dādan, muttali' sākhtan, ittila' dādan.*
 Informer, *munhi.*
 Ingratitude, *nā-sipāsi, haqq nā-shināsi, kuf i nimāt.*
 Inhabitant, *sakin* (Ar. pl. *sakaneh, sukkān*).
 Inhabited, *maskūn, ma'mūr, ābād.*
 Inherit (to), *bi-mirās giriftan.*
 Inheritance, *mirās, irsh.*
 Inheritor, *varis.*
 Inhuman, *bi-insāniyyat, bi-muruvvat, zālim.*
 Injure, *zarar rasānidan, āzurdeh sākhtan.*
 Injury, *zarar, izā, āstb.*
 Injustice, *zulm, bi-inshāfi.*
 Ink, *murakkab.*
 Inkbottle, *davāt.*
 Inkstand, *qalam-dān.*
 Innocence, *bi-gunāhi.*
 Innocent, *bi-gunāh.*
 Innumerable, *bi-shumār.*
 Inquirer (religious), *haqq-jūy.*
 Inquiry, *istifās, taftish, tafahhus.*
 Insane, *divāneh, majnūn.*
 Inscription, *raqam* (Ar. pl. *arqām*).
 Insect, *hashrat: jānivar.*
 Insert, *dakhil s.:*, *dārj n.:*
 Inside, *darūn, andarūn, dākhil.*
 Insist (to), *ishrār n.:*

- Inspect (to), *sān didan* (an army).
 Inspiration, *ilhām*: (verbal, *vahy*).
 Inspire (to), *ilhām n*:
 Inspired, *mullham*.
 Instant, *dam, lahzeh*.
 Instantly, *fī'lfaur*.
 Instead, *bi-'avaz i, bi-jā-yi*.
 Instigate (to), *tahrik k*:; *an-gikhtan*.
 Instigator, *muharrrik*.
 Instinct, *'aql i haii'ani*.
 Instruct, *āmūzānidan, ta'lim d*:.
 Instruction, *ta'lim*.
 Instructor, *mu'allim*.
 Instrument, *alat*.
 Insult, *bi-hurmati*.
 Insurance, *bimeh*.
 Insurrection, *fitneh, ightishash*.
 Intellect, *'aql, hāsh, xīhn*.
 Intelligence, *'aql: khabar*.
 Intelligent, *'aql (Ar. pl. 'ugala), dānā*.
 Intend (to), *irādeh dāshtan, azi-mat k*:
 Intention, *irādeh, murād, 'azimat, qashd, maqshūd*.
 Intentionally, *qashdan, 'amdan*.
 Inter, *dafn k*:.
 Intercession, *shafā'at*.
 Intercessor, *shafi*.
 Intercourse, *mubāsharat, mu'ash-arat*.
 Interest, *dil-bastagi*: (money), *sūd*.
 Interesting, *dil-chash*.
 Interfere (to), *duklil dāshtan*.
 Interment, *dafn*.
 Internal, *bālini*.
 Interpret, *tarjumeh k*: (dreams) *ta'bir n*:.
 Interpreter, *mutarjim, tarjumān*.
 Interrogation, *istifsār, istifhām*.
 Interrupt, *qat' n*:
 Interval, *fāsilah, bain, asnā*.
 Interview, *mulāqāt*.
 Interview (to), *mulāqāt k*:.
 Into, *dar, tū*.
 Intoxicated, *mast, makhmūr*.
 Intoxicant, *muskir*.
 Intoxication, *mastī*.
 Intransitive (verb), *lāzim*.
 Intreat (to), *istidā n*:; *iltimās k*:; *mas'alat n*:.
 Intreaty, *iltimās, istidā*.
 Intrenchment, *sangar*.
 Introduce (to), (person), *āshnāi sākhtan, mu'arrafī k*:.
 Introduction, *mu'arrafī*; (pre-face), *muqaddameh*.
 Intrust (to), *sipurдан, havāleh k*:; *tafiiz n*:
 • Invade, *tākhtan, hamleh k*: (bar).
 Invalid, *nā-khrush, mariz*.
 Invaluable, *bi-balā*.
 Invasion, *hamleh, yurish*.
 Inveigle (to), *ighvā n*:; *targhib n*:
 Invent (to), *ikhitā' n*:
 Invention, *ikhitirā'*.
 Inventor, *mukhtirā'*.
 Investigate, *rasidagī k*: *taftish n*:.
 Invisible, *ghair i mar'i*.
 Invitation, *da'vat*.
 Invite (to), *va'deh khāstan, da'vat n*:.
 Invoice, *fīlrist*.
 Involuntary, *bi-ikhtiyār, nā-danisteh*.
 Iron, *ahin*: (for clothes) *uttū*: (adj) *āhini*.
 Ironclad (ship), *zureh-pūsh*.
 Irregular, *bi-qā'ideh*.
 Irrigation, *āb-yāri*.
 Irritate (to), *bi-khashm āvardan, ranjanidan*.
 Island, *jazīreh* (Ar. pl. *jazāir*).
 Itch, *khārish*.
 Ivory, *'aj*.
 •
 Jackal, *shaghlāl*.
 Jam, *murabba*.
 January, *kānūn i šāni*.
 Jar, *sabū, khum, khumreh*.
 Javelin, *naizeh, harbeh*.
 • Jealous, *ghadyūr, hasid*.
 • Jealousy, *ghairat, hasad, rashk*.
 Jehovah, *Yahuwah*.
 Jesus, *'Isā'*.
 Jew, *Yahūdī*.
 Jewel, *jauhar* (*javāhir, javāhirāt*).
 Jeweller, *jauhari, javāhiri*.
 Join, *puvāstan, chasbānidan, mulhaq sākhtan*.
 Joint, *band, mufsal* (Ar. pl. *ma-fāsil*).
 Journal, *rūznāme, rūznāmech*.

- Journey, *safar* (Ar. pl. *asfār*).
 Joy, *khrushī*, *masarrat*, *surūr*,
bihjat.
 Joyful, *masrūr*, *shād*, *khurram*.
 Judaism, *dīn i Yahūd*, *yahūdiyyat*.
 Judge, *dāvar*: (civil), *hākim i*
‘arf: (religious), *hākim i shar‘*.
 Judge (to), *dāvārī k*:
 Judgment, *dāvārī*, *hukm*.
 Jug, *kūzeh*.
 Jugular vein, *hablu’l varid*.
 Juice, *‘asir*, *shireh*.
 July, *tammūz*.
 Jump (to), *jastan* (*jah*), *paridan*.
 June, *hazirān*.
 Jupiter, *mushtarī*.
 Jurisdiction, *hukm-rānī*.
 Just, *‘adil*, *munsif*, *ba-inṣāf*.
 Just now, *al‘ān*, *jakh* (vulg.)
 Justice, *‘adl*, *‘adalat*, *insāf*, *haqq*.
 Justify (to), *ibra n*:; *‘adil shā-*
murdan.
Keen, *tiz*: *sar-garm*.
 Keep (to), *nigāh dāsh-tan*, *maḥ-*
fūz dāsh-tan; (promise), *vafā*
kardan.
 Keepsake, *ta-kirch*.
 Kernel, *maghẓ*.
 Kettle, *katrī*.
 Kettle-drum, *naqqāreh*.
 Key, *kilid*.
 Kick, *lagad*.
 Kick (to), *lagad zadan*.
 Kid, *buzghāleh*.
 Kill (to), *kushtan*, *maqtul s*:; *bi-*
qatl rusānidan: (domestic ani-
 mals for food), *zibh k*:
 Kind, *nau’* (Ar. pl. *anva’*), *qism*
 (Ar. pl. *aqsām*), *jins*, *qabil*:
 (adj.), *mihrabān*, *mushfiq*.
 Kindle (to), *afrūkhtan* (*afrūz*),
angikhtan (*angiz*).
 Kindly, *dūstāneh*, *mushfiqāneh*.
 Kindness, *mīrabāni*, *shafuqat*,
lutf.
 King, *shāh*, *pādshāh*, *mulik* (Ar.
 pl. *mulūk*).
 Kingdom, *saltanat*, *pādshāhī*,
mulk, *mamlakat* (Ar. pl. *ma-*
mālik).
 Kingly, *mulūkāneh*.
 Kinsman, *qaum va khvāsh*.
 Kiss, *būseh*, *māch* (vulg.)
 Kiss (to), *būsidan*, *māch dādan*
 (vulg.) [*Būseh dādan* means
 to permit another to kiss
 one.]
 Kitchen, *āshpaz-khāneh*.
 Kite, *lash-khār*: (paper), *kāgh-*
azak.
 Kitten, *bachchh-gurbch*.
 Knave, *daghā bāz*, *makkār*, *hilel-*
bāz, *ghadīlār*.
 Knee, *zānū*.
 Kneel (to), *zānū zadan*, *bi-zānū*
bar amadan.
 Knife, *kārd*: (penknife), *qalam-*
tarāsh, *chāqān*.
 Knit (to), *bāstān*.
 Knock, *zārb*, (at door *kūbch*).
 Knock (to), *kūbidān*, *zadan*.
 Knocker (at door), *kūbch*.
 Knot, *giriḥ*, *uqdeh*.
 Knot (to), *giriḥ zadan*.
 Know (to), *dānistān*: (a person),
shinākhtan: (a place, thing),
balad bīdan.
 Knowledge, *‘ilm*, *ma‘rifat*.
 Known, *ma‘lūm*, *ma‘rūf*, *mashhūr*.
 Krān, *qirān*.
 Kurān, *qur‘ān*.
 Labour, *kār*, *‘amal* (Ar. pl. *a‘māl*),
 (childbirth), *dard i zih*.
 Labour (to), *‘amal n*:; *kār k*:.
 Labourer, *‘amaleh*, *muzdūr*.
 Lace *tāri*, *qaitān*.
 Lad, *pisar*, *kūdāk*.
 Ladder, *nardubān*.
 Lade (to), *bār k*:
 Lady, *khānum*, *khātūn*.
 Lake, *daryācheh*.
 Lamb, *barreh*.
 Lane, *lang*, *shal*.
 Lament (to), *nālidan*, *nauḥeh-*
garī k:
 Lamentation, *nauḥeh*, *nāleh*.
 Lamp, *chirāgh*.
 Lampoon, *hāzv*.
 Lance, *naizch*.
 Lancet, *nishtar*.
 Land, *zamin*, *khushkī*, *barr*.
 Lane, *kūcheh*.

- ge, *zabān*, *lughat*.
 r, *susti*, *fatiāt*.
 h, *fānūs*: (magic), *fānūs*
badeh.
 zman, *kanār*.
 azuli, *lājavard*.
 hg, *hudhud*.
 buzurg.
 chakāvuk.
 kamand.
 bāzpasin, *ākhirī*: *guṣāshteh*:
 it night), *dishab*.
 (to), *bāqi māndan*.
 y, *ākhiru'lamr*, *alqışseh*.
 dir: (deceased), *marhūm*:
 (late afternoon) 'aṣr i tang.
 Lather, *kaf*.
 Latin, *latīnī*.
 Latitude, 'arṣ.
 Lattice, *shabakeh*.
 Laudable, *siūdeh*, *hamideh*.
 Laugh (to), *khandidan*: (aloud),
qahqaleh k: (— at), *istihzā*
n:, *maskhareh k*:
 Laughter, *khandch*: (loud), *qah-*
qahch.
 Law, *qānūn* (Ar. pl. *qavānin*):
 (Divine), *shar'*, *shar'at*: (ci-
 vil), 'urf.
 Lawful, *ḥalāl*, 'aiz, *jāiz*.
 Lawsuit, *murāfa'eh*.
 Lay (to), *nihādan* (*nih*), *guṣāsh-*
tan, *guṣārdan*.
 Laziness, *tanbali*. *susti*.
 Lazy, *tanbal*, *sust*.
 Lead, *surb*.
 Lead (to), *dalālat k*:, *rāh namū-*
dan, (an army), *kashidan*: (a
 horse) *jilau giriftan*: (in re-
 ligious) *hudāyat k*:
 Leader (of army), *sarkardeh*.
 Leaf, *bary*: (of paper), *varaḡ* (Ar.
 pl. *aurāḡ*).
 League, *farsakh*.
 Lean, *lāghir*.
 Lean (to), *takyeh zadan*; *ittikā k*:
 Leap (to), *jastan* (jsh): *paridan*.
 Learn (to), *āmūkhthan* (*āmūz*),
tuḡsīl k:, *dars khāndan*, *farū*
giriftan.
 Learned, 'alim (Ar. pl. 'ulamā),
āmūkhteh.
 Le. " "im.
 Leal. " " pl. 'ulūm).
 Lease, *yūch*.
 Lease (to), *ijāreh giriftan*: *ijāreh*
dādan.
 Leather, *charm*.
 Leave, *iṣn*, *ijāzat*: *rukḡṣat*, *mu-*
rakḡkhaṣt.
 Leave (to), *guṣāshthan*, *tark k*: *v*
guṣāshthan; *murakḡkhaṣt shudan*.
 Leaven, *khamīrmāyeh*.
 Lecture, *khatāb*, *sabaḡ*.
 Lecture (to), *khatāb k*:.
 Lees, *durd*, *fazleh*.
 Left, *chap*.
 Leg, *sāḡ*.
 Legate, *safir*, *ilchi*.
 Legation, *sifārat*; *sifārat-khāneh*
 Legend, *afsāneh*: (inscription)
raqam.
 Legislation, *vāz'* i *qavānin*.
 Legislator, *vāz'* i *qavānin*.
 Leisure, *fursat*.
 Lemon, *limū*.
 Lend (to), (money), *qarz dādan*:
 (article to be returned), 'arī-
yatan ('ariyeh) *dadan*.
 Length, *tūl*, *darūzi*.
 Lent, *bahār*.
 Lentils, 'adas.
 Leopard, *yūz*.
 Leper, *abras*, *mabrūṣ*: *majzūm*.
 Leprosy, *baraṣ*: *juṣām*.
 Lessen (to), *kam k*:, *takhfif n*:.
 Lessor, *ijāreh dihandeh*.
 Lest, *mabādā*.
 Let (to), *guṣārdan*, *iṣn dādan*.
 Letter, *ḥarf* (Ar. pl. *hurūf*);
 (epistle), *kāghaz*, *mukṭūb*, *khatt*,
nāmeḡ, *raqimēh*.
 Lettuce, *kāhū*.
 Level, *barābar*, *musattah*.
 Levy (troops) (to), *jam'āvari k*:
 Lexicon, *lughat*.
 Liar, *durūgh-gūy*, *kāzīb* (Ar. pl. *ka-*
zābeh), *kāzīb*.
 Liberal, *sakḡi*, *bā-sakhāvat*, *zū-jūd*.
 Liberality, *sakhāvat*, *jūd*.
 Liberate (to), *riḡā k*:, *khalāṣī*
dādan.
 Liberty, *āzādī*.
 Library, *kutūb-khāneh*.

- Lick, *lisidan*.
 Lid, *sarpūsh*.
 Lie, *durūgh*, *kizb*.
 Lie (to), *durūgh gūftan*.
 Lie, down (to), *khṛābīdan*.
 Life, *zindagi*, *hayāt*.
 Lifetime, *'umr*.
 Lift (to), *bar dāshtan*, *buland k;*;
afṛāshitan.
 Light, *raushani*, *raushanāi*, *nūr*
 (Ar. pl. *anvār*): (adj.) *raushan*:
 (not heavy), *subuk*, *khafif*.
 Light (to), *raushan k*: *afṛūkhitan*.
 Lightning, *barq*, *ṣā'iqeh*.
 Like, *chūn*, *mišl*, *mānand*, *shabih*.
 Like (to), *pasandidan*, *dūst*
dāshtan.
 Likelihood, *ihtimāl*.
 Likely, *aghlab*.
 Liken (to), *muqabaleh n*:
 Likeness, *mushābahat*, *shabāhat*.
 Likewise, *niz*, *ham*.
 Lily, *sūsan*.
 Limb, *'uẓv* (Ar. pl. *a'ẓā*).
 Line, *ahak*: (sweet lime), *pur-*
tuqālī.
 Limited, *maḥdūd*.
 Limp (to), *langīdan*.
 Line, *saṭr*, *khatt*.
 Linen, *kattān*, *bazz*.
 Lining, *āstar*.
 Linseed, *bazruk*.
 Lion, *shir*.
 Lip, *lub*.
 Lisp, *luknat*.
 List, *siyāleh*, *fihrist*.
 Listen (to), *gūsh giriftan* (*dā-*
dan), *iṣghā n*:.
 Litany, *istighāseh*.
 Literal, *taḥtū'llafzī*.
 Literally, *taḥtū'llafz*.
 Litter (travelling), *takht i ra-*
vān: (rubbish), *ashqāl*.
 Little (small), *kūchūk*, *khṛurd*,
ṣaghīr: (quantity), *andak*, *kam*:
 (noun), *qadrī*, *andakī*.
 Live (to), *zist n*: *bi-sar burdan*.
 Livelihood, *ma'ishat*, *zindagānī*,
guẓrān.
 Liver, *jigar*.
 Lizard, *buzmajeh*.
 Lo! *inak*, *hān*.
 Load, *bār*, *haml*.
 Load (to), *bār k*: (a gun), *pur k*:
 Loaf, *nān*, *qurṣ i nān*.
 Loan, *qarz*: *'āriyeh*.
 Loathe (to), *makrūh dāshtan*,
nifrat k:
 Local, *maḥallī*.
 Lock, *qufl*.
 Lock (to), *qufl k*:
 Locust, *malakh*.
 Logic, *'ilm i mantiq*.
 Long, *darāz*, *tavīl*, *mudīd*.
 Longing, *ārzū*, *tamannā*.
 Look (to), *nigāristan*, *nazar k*:
 Loose, *gushādch*, *shul*.
 Loose (to), *gushādan*, *gushūdan*,
bāz k; *hāl k*: (release), *rihā k*;
vīl k: (vulg.).
 Lose (to), *gum k*; *khāsārat kar-*
dan (*kushīdan*).
 Loss, *khāsārat*, *ẓarar*: (in war),
talaf.
 Lost, *gum shudch*, *mafqūd*.
 Lot, *qur'eh*: (to cast-) *qur'eh*
andakhtan: (share), *qismat*,
naṣīb.
 Lotus, *nailūfar*.
 Loud, *buland*, *buland-āvāz*.
 Loudly, *bi-āvāz i buland*.
 Love, *muḥabbat* (*maḥabbat*), *ḥubb*,
'ishq.
 Love (to), *dūst dāshtan*, *mu-*
habbat namūdan.
 Loveliness, *ḥusn*, *jamāl*, *khṛub-*
ṣūratī.
 Lovely, *jamīl*, *khṛushgīl*, *khṛub-*
ṣūrat.
 Lover, m. *āshiq*, *muḥibb*: f. *maḥ-*
būbeh.
 Low, *past*; (mean), *pasthāl*, *ḥaqīr*,
ḡalīl, *farūmāyeh*.
 Lowliness, *farūtānī*, *khūẓū' va*
khushū', *tavāẓū'*.
 Lowly, *farūtān*, *mutavāẓī'*.
 Loyal, *mukhlis*, *amīn*, *bā-vafā*.
 Luck, *bakht*, *nīkbakhtī*, *nīk-akh-*
tārī: *badbakhtī*, *kam-bakhtī*.
 Luckless, *kam-bakht*.
 Lucky, *nīk-bakht*, *khṛush-naṣīb*,
kām-rān.
 Ludicrous, *muzḥik*.
 Luggage, *asbāb*.

Lukewarm, *shirgarm*.
 Lunacy, *divānagi*, *junūn*.
 Lunatic, *divāneh*, *majnūn*.
 Lunch, *nahār*.
 Lung, *shush*.
 Lure (to), *ighvā n:*, *targhīb n:*
 Luscious, *laziz*, *mazeh-dār*, *shirīn*.
 Lusciousness, *laẓẓat* (*liẓẓat*), *shirīni*.
 Lust, *shahvat*.
 Lustre, *raunaq*, *ziyā*, *jilveh*.
 Lute, *ūd*, *barbat*.
 Luxuriance, *vafrat*.
 Luxuriant, *vāfir*, *farāvān*.
 Luxurious, *khush-guzrān*.
 Luxury, *'ishrat*, *khush-guzrāni*.

Macaroni, *rishteh*.
 Mace, *gurz*, *chumāq*.
 Machination, *hāleh*, *makideh* (Ar. pl. *makāid*), *makr*.
 Mad, *divāneh*, *majnūn*.
 Madam, *khānum*.
 Madden (to), *divāneh* (*majnūn*) *s:*
 Magazine, *makhzan*: (powder), *bārūt - khāneh*, *qūr - khāneh*: (arms) *silāh-khāneh*, *qūr-khāneh*, *jabbek-khāneh*.
 Magian, *majūsi*, *gabr*, *ātash-pārust*, *zardushthi*.
 Magic, *jādūgarī*, *jādū*, *sihr*.
 Magician, *jādūgar*, *sāhir*, *sahhār*.
 Magistrate, *hākīm* (Ar. pl. *hukām*).
 Magnanimity, *himmat*, *javān-mardī*.
 Magnet, *sang i āhin-rabā*, *maq-nāṭis*.
 Magnificent, *jālib*, *shāgarf*.
 Magnify, *tamjīd n:* *mubālagheh k:*.
 Magnitude, *buzurgī*, *'azamat*: *qadr*.
 Mahomedan } *Musalman*:
 (Muhammadan) } (adj.), *islāmī*.
 Mahomedanism, *Islām*, *dīn i Islām*.
 Maiden, *bakireh*, *dukhtar*.
 Mail (armour), *zareh*, *silāh* (Ar. pl. *aslaheh*), *jabbek*: (post), *post*, *pūsteh*, *chāpār*.
 Maimed, *chūlāq*.
 Maintain, *bar pā dāshtan*: *par-k:*.

Maize, *zurrat*.
 Majesty, *a'lā' hazrat* (his): *'ulyā hazrat* (her): *jahān - panāh*, *'alam-panāh*, *qibleh-y i 'alam*.
 Major, *yāvar*.
 Majority, *taraf i aghlab*.
 Make (to), *sākhtan*, *durust k:* *gardāntan*.
 Maker, *sazandeh*: (of God), *sāni'*, *khāliq*.
 Malady, *maraz* (Ar. pl. *amrāz*), *bimāri*.
 Male, *nar*.
 Malediction, *la'nat*.
 Malefactor, *bad-kār*.
 Malevolence, *bad-andishī*, *bad-khrahī*.
 Malevolent, *bad - andish bad-khrah*.
 Malice, *bad-khrahī*, *bughẓ*.
 Man, *mard*: *insān* (Ar. pl. *nās*), *shakhsh* (Ar. pl. *ashkhāsh*), *ādam*:
 (Mankind) *mardum*, *bani Ādam*, *bani nau' i bushar*.
 Management, *naẓārat*, *kār-guzāri*.
 Mane, *yāl*.
 Manfully, *bā-diliri*.
 Manger, *ākhūr*.
 Manhood, *bulūghat*: *diliri*, *shu-jā'at*.
 Manifest, *ashkār*, *huvaidda*, *zāhir*, *mubin*, *paidā*.
 Manifest (to), *izhār n:*.
 Manifestation, *izhār*: (Divine), *maẓhar i Ilāhi*.
 Manifestly, *sarihan*, *vāzihan*.
 Manifold, *'adīd*, *muta'addid*.
 Manliness, *diliri*, *mardānagi*, *shujā'at*.
 Manly, *mardāneh*, *dilir*, *shujā'*.
 Manna, *mann*: *gaz*.
 Manner, *taur*, *nau'*, *vajh*, *minvāl*.
 Manners, *ādāb*, *akhlāq*.
 Mantle, *ridā*.
 Manufactory, *kār-khāneh*.
 Manufacture, *san'at*.
 Manufacture (to), *sākhtan* (*sāz*).
 Manure, *kūd*.
 Manuscript, *nuskheh*, *navishteh*.
 Many, *bisyar*, *basā*, *ka'sh*, *khāli*.
 Map, *nāqshah*.

- Marble, *marmar*.
 March, *kūch k*; *lashkar kashidan*.
 Mare, *mādiyān*.
 Margin, *hashiyeh* (of book):
kiāreḥ, lab (of sea).
 Marine, *bahrī, daryāī*.
 Mariner, *mullāḥ*.
 Maritime, *bahrī, daryāī*.
 Mark, *nishān*, 'alāmat, *aṣar* (Ar.
 pl. *aṣār*); (brand), *dāgh*: (target),
nishāneh, hadaf.
 Mark (to), *nishān k*; 'alāmat *guẓār-*
dan.
 Market, *bāzār*.
 Marriage, 'arūsī: *izdivāj, nikāḥ*.
 Married (woman), *mankūḥeh,*
muzavvajeh.
 Marrow, *maylḥ*.
 Marry, *zan giriftan, bi-zanī gi-*
rifan: *shauhar kardan*.
 Mars, *mirrikh*.
 Marsh, *mashāleḥ*.
 Martingale, *sineh-band*.
 Martyr, *shahid* (Ar. pl. *shuhadā*).
 Martyrdom, *shahadat*.
 Marvel, 'ajab, 'ajibeh (Ar. pl.
 'ajāib).
 Masculine, *muzakkar*.
 Mason, *sang-turāsh, hajjār*: (build-
 er). *bannā, mi'mār*.
 Mass, *tūdeh, kuppel*: (religious
 service) *quddās*.
 Massacre, *kushtār, khūn-rizi*.
 Master, *aqā, sāhib, malik*: (of
 school), *mu'allim, ustād*.
 Matting, *hasir, būryā*.
 Matches, *kibrit*.
 Matchless, *bi-naẓīr, lā-misāl*.
 Materials, *asbāb, lavāzin*.
 Mathematics, 'ilm *i riyāzi*.
 Matter, *amr* (Ar. pl. *umūr*),
muqaddimeh.
 Mattress, *dūshak* (*dushak*).
 Maturity, *bulūgh*.
 Maund, *man*...
 Mausoleum, *maqbareh*.
 May, *āyār, māy*.
 Meadow, *chaman*.
 Meal (flour), *ard*: (food) *ghaẓā*.
 Mean, *furū-māyeh, past, ẓatīl,*
dūn.
 Mean (to), *ma'ni dāshṭan*.
 Meaning, *ma'ni, maṭlab*.
 Meanness, *dūni, pastī*.
 Means, *vasileh* (Ar. pl. *vasāil*),
vāsīteh, tavassūt.
 Meanwhile, *dar in bain*.
 Measles, *surkhak*.
 Measure, *paimāneh*: (proceeding),
maṣlahat (Ar. pl. *maṣālih*).
 Measure (to), *paimūdan, andāzeh*
giriftan.
 Meat, *gūsh*.
 Mediation, *shafā'at, tavassūt*.
 Mediator, *shafi', vāsīteh, miyānji*.
 Medicine, *davā*.
 Meditate, *fikr* (*tafakkur*) *k*:
ta'ammul n.
 Medlar, *azgil*.
 Meek, *ḥalim*.
 Meet, *shāyistih, munāsib, sazā,*
sazāvār, vājib, luiq.
 Meet (to), *bar-khurdan bi*: *dō-*
chār shudan: (formally) *istiḡbal*
n: (an assembly), *mun'aqid sh*:
 Meeting, *majlis* (Ar. pl. *majālis*),
mahfil: *mulaqāt*.
 Melodious, *khūsh-navā, khūsh-*
ālān.
 Melody, *navā, āhang*.
 Melon, *kharbūzeh*: (watermelon)
hinduvāneh.
 Melt, *āb shudan*: *gudākhtan*
(gudāz).
 Member, 'uzv (Ar. pl. *a'ẓā*), *juz'*
 (Ar. pl. *ajza*).
 Memoir, *taḡkireh, yaddāsh*.
 Memorise, *yudgiri, yādāvari*.
 Memory, *yād*: *ḥāfiẓeh*.
 Mend (repair) (to), *ta'mir k*:
durust k:
 Mendicant, *gadā*: (religious),
davāsh.
 Mention, *ẓikr*.
 Mention (to), *ẓikr k*: *maẓkūr k*:
 Mentioned, *maẓkūr, mazbūr*.
 Mercantile, *tajāratī*.
 Merchandise, *amvāl* (*māl*) *i tajā-*
rat.
 Merchant, *tājir* (Ar. pl. *tujjār*).
 Merciful, *raḥim*: (of God, also)
rahmān.
 Merciless, *bi-rahm*.
 Mercury, *jireh*: (planet) 'utārid.

- Mercy, *rahm, rahmat, rahmā-niyyat*.
 Merely, *faqat, mahz, tanhā*.
 Merit, *istihqāq, liyāqat*.
 Merit (to), *mustahaqq būdan, laiq būdan*.
 Merry, *khurram, farahnāk*.
 Message, *paighām*.
 Messenger, *qāsīd, rasūl*.
 Messiah, *Masīh*.
 Metal, *filizz, ma'danī*.
 Metaphorical, *majāzī*.
 Metropolis, *dāru'ssaltanat, pāyī-takht*.
 Microscope, *zarreh-lin*.
 Middle, *vasat, miyān*.
 Midnight, *nīm-shab, nisf i shab*.
 Mist (in the), *dar miyān, dar vasat*.
 Mighty, *'ālī-miqdār, muqtadīr*.
 Migrate (to), *naql k:; intiqāl n:*.
 Migration, *intiqāl*.
 Mild, *mulā'im*.
 Mile, *mīl*.
 Military, *nizāmī*.
 Milk, *shīr*.
 Milk (to), *dūshidan*.
 Mill, *āsiyā: (handmill), dust-ās*.
 Miller, *āsiyā-bān*.
 Mimic (to), *tuqlīd n:*.
 Minaret, *manāreh (Ar. pl. mā-nā'ir)*.
 Mind, *'aql (Ar. pl. 'uql), hūsh*.
 Mine, *ma'dan (Ar. pl. ma'ādīn)*.
 Mineral, *ma'danī, jamād: filizz*.
 Mingle (to), *āmikhlan (āmiz), makhliūt s:*.
 Minister (of state), *vazīr (Ar. pl. vuzarā), (Prime minister) sadr i a'zam: (of Christian religion) Khādimu'ddin*.
 Ministration, *khidmat*.
 Ministry (State), *vazārat: (of religion) khidmat i dīn*.
 Minor, *saghtir: (under age) nā-bāligh, khayrūd-sāl, saghiru'ssinn*.
 Mint (coinage), *zarrāb-khāneh*.
 Mint (plant), *na'nā*.
 Minute (small), *daqiq, raqīq: (time), daqīqeh*.
 Miracle, *mu'jizah, āyat*.
 Mirage, *sarūb, (āb i Yazīd)*.
 Mirror, *āineh*.
 Mirth, *inbisāt*.
 Misbehaviour, *bad-raftārī, bad-sutūki*.
 Miscellaneous, *mukhtalif, muta-farrīq*.
 Mischief, *shaitāniyyat, sharārat*.
 Misconduct, *bad-sutūki, bad-raftārī*.
 Misdeed, *bad-kirdārī*.
 Miser, *bakhil (Ar. pl. bukhālā)*.
 Miserable, *miskīn, shaqī, bā-shaqāvat*.
 Misery, *shaqāvat*.
 Misfortune, *āfat, asīb, balā, musibat (Ar. pl. masā'ib)*.
 Miss (to), *khata k:*.
 Missing, *gum, mafqud*.
 Mission (political), *sifarat, ma-mūriyyat: (religious) sifarat i rūhānī*.
 Missionary, *kashish*.
 Mist, *mīh*.
 Mistake, *ishtibāh, zallāt, taqsir (Ar. pl. taqāsīr), ghalat (Ar. pl. aghlāt)*.
 Mr. *āqā, sāhib*.
 Mrs. *Khānum*.
 Mix (to), *āmikhlan, makhliūt s:*.
 Moan (to), *āl kashidan*.
 Moat, *khandaq*.
 Mob, *hangāme, jam', anbūh*.
 Mock (to), *rishkhānd k:; istihzā n:*.
 Mockery, *maskharah, istihzā, rishkhānd*.
 Model, *namūneh*.
 Moderate, *mu'tadil*.
 Moderation, *'itidāl*.
 Modern, *naq, tāzeh, jadīd: (the moderns), muta'akhlīrīn*.
 Modest, *sharmsār, bā-hayā*.
 Modesty *sharm, hayā*.
 Moist, *nam, tar*.
 Moisten (to), *nam (tar) k:*.
 Moisture, *namt, tart, rutūbat*.
 Moment, *dam, lamheh, lahze: (importance) ahammiyyat*.
 Momentous, *muhimm, ahamm*.
 Monarch, *sultān (Ar. pl. salātin), padshāh*.
 Monarchy, *saltanat, padshāhī*.

- Monastery (Chr.), *dair*: (of dar-vishes) *khānqāh*.
 Monasticism, *ruhbāniyyat*.
 Monday, *dōshanbeh*.
 Money, *pūl*: (cash) *naqd* (Ar. pl. *nuqūd*).
 Money-changer, *ṣarrāf*.
 Money-order, *barāt*.
 Monk, *rāhib* (Ar. pl. used as sing. *ruhbān*).
 Monkey, *maimūn*, *būzineh*.
 Monotheist, *muvahhid*.
 Month, *māh*.
 Mood (verbal), *sigheh*.
 Moon, *māh*: (full-) *badr*, *māh i tāmm*.
 Moonlight, *māhtab*.
 Moral (of tale), *ḥāṣil i kalām*, *faideh*: (adj.) *parhiẓkār*.
 Morality, *parhiẓkāri*, *pāk-dāmanī*.
 Morals, *akhlāq*: (good), *akhlāq i ḥasaneh*.
 More, *bīshitar*, *ziyādehtar*: (much more), *bi-tariq i aula'* (*ūlā'*): (no more) *digar . . . nah*.
 Moreover, *'alāteh bar in*.
 Morning, *ṣubḥ*: (early), *ṣubḥ i zūd*, *saḥar-gāh*.
 Mortal (subject to death), *fāni*: (deadly), *qātil*, *muhlik*.
 Mortality, *fanā*.
 Mosque, *masjid* (Ar. pl. *masājid*).
 Mosquito, *pasheh*.
 Most, *akṣar*.
 Moth, *bīd*.
 Mother, *mādar*, *rālideh*: (in-law), *mādarzan*, *mādar i shauhar*.
 Motion, *junbish*, *ḥarakat*.
 Motive, *sabab*, *bā'is*, *qaṣd*, *gharaz* (Ar. pl. *aghrāz*).
 Mould (for casting), *qālab*: (soil), *khāk*.
 Mound, *tappeh*.
 Mount (to), *bar āmadan*, *bālā raftun*: (horse) *savār sh*: (throne) *julūs namūdan*.
 Mountain, *kūh*; *jabal* (Ar. pl. *jibāl*).
 Mountaineer, *kūhistānī*.
 Mountebank, *lūṭī*.
 Mourn (to), *nālidān*, *nāleh k*:, *nauḥeh k*:
 Mournful, *ghamgin*, *diltang*.
 Mourning, *mātam*, *nauḥeh*.
 Mouse, *mūsh*.
 Mouth, *dahān*: (of river), *dahaneh*.
 Move (to), (intr.), *junbīdan*, *junbish* (*ḥarakat*) *k*;; (trans.) *junbānidān*, *junbish dādan*.
 Movement, *junbish*, *ḥarakat*.
 Much, *bisyar*, *khaili*: (too much) *ziyād*.
 Mud, *gil*.
 Muddy, *gil-ālūdeh*: (street), *pur gil*.
 Muhammad, *Muhammad*.
 Muḥaminadan, *Musalman*.
 Mulberry, *tūt*.
 Mule, *qātir*.
 Muleteer, *chārvādār*; *qātirchi* (muledriver).
 Multiply (to) (intr.), *afzūdan*, *bisyar sh*:.
 Multitude, *jam'*, *gurūh*.
 Murder, *qatl*, *khūnriẓi*.
 Murderer, *qātil*, *khūnī*.
 Murmur, *hamhameh*.
 Murmur (to), *hamhameh k*:
 Museum, *tuhfeh-khāneh*.
 Music, *naghmeh*, *tarab*, *mūstqi*, *ghana*.
 Musical instrument, *sāz*.
 Musician, *mutrib*, *mughannī*.
 Musk, *mishk*.
 Musket, *tufang*.
 Musketeer, *tufangchi*.
 Muslin, *malmal*.
 Mustache, *sibīl*.
 Mustard, *khardal*.
 Muslim, *musulmān*. *muslim*.
 Mute, *lāl*, *gung*.
 Mutilated, *chūlāq*.
 Mutineer, *yāghī*, *bāghī*, *mufsid*, *fitneh-angīz*.
 Mutiny, *fitneh*, *tughyān*.
 Mutton, *gūsh* *i* *gūsfand*.
 Muzzle-loader, *dahan-pur*.
 Myrrh, *murr*.
 Mystery, *sirr* (Ar. pl. *asrār*), *rāz*.
 Mystic, *ṣūfi*.
 Mysticism, *taṣawvuf*.
 Nail (finger), *nākhun*: (iron) *mikh*.
 Naked, *barahneh*, *'uryān*, *lukht*

- Nakedness, *bārahmagi*, 'uryāni, 'uryat.
 Name, *nām*, *ism* (Ar. pl. *asmā*, *a-smā*).
 Name (to), *nām nihādan*, *nāmīdan*.
 Named, *musammā' bi*.
 Namely, *ya'ni*.
 Naphtha, *naft*.
 Napkin, *dastmāl*.
 Narrate (to), *naql* (*hikāyat*) *k*:
 Narrative, *na'l*, *hikāyat*, *qisṣeh* (Art. pl. *qisṣas*).
 Narrow, *tang*.
 Nasty, *makrūh*.
 Nation, *qawm* (Ar. pl. *aqwām*), *ummat* (Ar. pl. *umam*), *millat* (Ar. pl. *milāl*).
 Native, *mulki*: (-land), *vatan*.
 Nativity, *tavallud*, *vilādat*.
 Natural, *tab'i*.
 Nature, *tab'i at*, *tab'*; *ṣūt*.
 Nautical } *bahrī*.
 Naval }
 Navel, *nāf*.
 Near, *naẓdik*, *qarīb*.
 Nearly, *qarīb*, *tagriban*: *takhminan*.
 Necessaries, *lavāzim*.
 Necessarily, *lā-jaram*.
 Necessary, *lāzim*, *vājib*, *ẓarūr*, *dar-kār*.
 Necessity, *ẓarūrat*; *hājat*, *ihtiyāj*.
 Neck, *gardan*.
 Necklace, *vardan-band*.
 Nectarine, *sha'il*.
 Need, *hājat*, *ihtiyāj*.
 Needle, *sūzan*.
 Needy, *muftis*, *bi-narā*.
 Negation, *inkār*, *nafi*.
 Neglect, *ghiflat*, *ihmāl*.
 Neglected, *muhmal*.
 Negligent, *ghāfil*.
 Negro, *zangī*, *shakhs i siyāh*, *kākā* (vulg.).
 Neigh (to), *shaileh zadan*.
 Neighbour, *hamsāyeh*.
 Neighbourhood, *naẓdīkt*.
 Neither . . . nor, *nah . . . va nah*.
 Nephew, *barādar-zādeh*; *khyāhar-zādeh*.
 Nest (bird's), *a-shiyāneh*, *lāneh* (vulg.): (of ants, etc.), *chāl*.
 Net, *dām*; *tūr*, *tūreh*.
 Neuter (in grammar), *bi-jins*, *ghair i jins*.
 Neutral, *bi-taraf*.
 Never, *hargiz*, *aṣlā*, *abadā*.
 Nevertheless, *bā-vujūd i in*, *har-chand kih*.
 New, *nav*, *tāzeh*, *jadīd*: (New Year's Day), *naurūz*.
 News, *khavar* (Ar. pl. *akhbār*): (good news), *muẓdeh*.
 Newspaper, *rūznāme*.
 Next (after), *ba'd*, *dīqar*.
 Nib (of pen), *sar i qalām*.
 Nice, *marghūb*, *bā-ṣafā*.
 Niche, *taqcheh*.
 Niece, *dukhtar i barādar*, *dukhtar i khyāhar*.
 Night, *shab*: (to-night), *amshab* (*imshab*), (last night), *dīshab*: (night before last) *parīshab*.
 Nightingale, *bulbul*.
 No, *khair*, *nah*: *kich*.
 Noble, *sharīf*: (noun), *amir* (Ar. pl. *umarā*), (nobles), *arkān* ((*a'yān*) *i daulat*).
 Nobody, *hīch kas*.
 Noise, *shulūk* (vulg.), *ṣadā*.
 Nomads, *ilyāt*.
 Nominative, *ḥā'il*: *ḥālat i fa'ili*.
 None, *hīch*, *hīch kudān*.
 Nonsense, *bihūdagi*.
 Noon, *zuhr*.
 Noose, *kamand*.
 North, *shimāl*: (adj.) *shimālī*.
 Northern, *shimālī*.
 Nose, *bīnī*, *damāgh*.
 Nostril, *minkhār*.
 Not, *nah*: (not at all), *aṣlā*, *mutlaqā*, *hā,hā va kallā*.
 Notable, *mashhūr*.
 Note, *yād-dāsh*: (marginal), *hāshiyeh*: (letter), *ruq'eh*.
 Nothing, *hīch*.
 Notice, *multafit shudan*.
 Notify (to), *i'lām* (*i'lān*) *k*: *khavar dādan*, *ittilā' dādan*, *muttali' sākhtan*.
 Notion, *khayāl*, *ra'i*, *gamān*, *vahm*, *zann*.
 Noun, *ism*.
 Nourish, *parvarish k*:

- Nourishment, *ghizā*, *ta'am*, *qūt*.
 Novelty, *tazagī*.
 November, *tashrin i šāni*.
 Now, *al'an*, *ihāl*, *hālā*, *hāl*, *aknūn*.
 Nowhere, *hich jā*.
 Numb, *bi-hiss*.
 Number, 'adad (Ar. pl. *a'dād*), *shamār*.
 Number (to), *shamurdān*, 'adad *k*.
 Numberless, *bi-shamār*.
 Numerous, 'adid, *muta'addid*.
 Nun, *rahibeh*.
 Nurse, *dāyeh*, *bāji* (vulg.).
 Nurture, *tarbiyyat*, *parvarish*.
 Nutmeg, *jauz*.
- O!** *ai*.
 Oak, *ballūt*.
 Oar, *pārū*.
 Oath, *qasam*, *saugand*.
 Obedience, *farmān-burdāri*, *i'tā'at*.
 Obedient, *farmān-burdār*, *mutī'*, *farmān-guzār*.
 Obey (to), *i'tā'at n*: *mutī' shu-dan*.
 Object, *maqsūd*, *matlūb*, *gharaz*, *qasd*, *niyyat*.
 Object (to), *i'tirāz k*:
 Objection, *i'tirāz*.
 Oblige (compel), *ijbār n*: *maj-būr s*:
 Obligated (grateful), *mamnūn*, *mutashakkir*.
 Oblivion, *nisyan*, *farāmūshi*.
 Obscure, *tārik*, *tireh*: *ghāmiz*, *maghshūsh*.
 Obscurity, *tārikī*, *tiragī*, *zulmat*.
 Observe, *mulāhizeh k*: *nigāh dāshtan*, *hifz k*:
 Obsolete, *muhmal*, *mansūkh*.
 Obstacle, *sadd*, *mumāna'at*.
 Obstinacy, *isrār*, *khvudsari*, 'inād.
 Obstinate, *khvudsar*.
 Obtain (to), *yāftan*, *hāsil k*: *tah-sil n*: *paidā k*: *bi-ham rasanī-dan*, *bi-chang āvardan*, (intrans.): *rivāj dāshtan* (*yāftan*).
 Obtainable, *muyassar*: (it, is) *gir mī āyad*.
 Obvious, *paidā*, *ashkar*, *vāzih*.
 Occasion, *mauqa'*.
 Occasion (to), *sabab i (ān) bū-dan*, *tahrik n*:
 Occasionally, *gāhgāhi*.
 Occupation, *shughl*, 'amal, *kār*; *pisheh*.
 Occupied (busy), *mashghul*.
 Occur (to), *vāqi' sh*: *ittifaq uf-tādan*.
 Occurrence, *hādiseh* (Ar. pl. *havādis*), *vāqi'eh* (Ar. pl. *vaqā'i*, *majārā*.
 Ocean, *bahr i muhit*.
 O'clock, *sā'at*.
 October, *tashrin i avval*, *aktubar*.
 Ode, *ghazal*, *qasideh* (Ar. pl. *qasā'id*).
 Odour, *būy*, *rāikeh*.
 Offence, *taqsir*, *qusūr*, *gunāh*.
 Offend (to), *ranjānidan*: (cause to stumble) *laghzānidan*.
 Offer (to), *taqdīm n*:
 Offering, *naẓr*, *pishekasi*: *qurbāni*.
 Office, *daftarkhāneh*: *mansab*.
 Officer, *sāhib-mansab*, *sarkardeh*.
 Offspring, *nasl*, *aulād* (Ar. pl. of *valad*), *ẓurriyyat*.
 Often *bārhā*, *akṣar i auqāt*, *mu-karrar*.
 Oil, *raughan*.
 Old (persons), *pīr*, *kuhan-sāl*, *sālkhpurdeh*: (things) *kuhneh*.
 Olive, *zaitūn*.
 Omen, *fāl*.
 Omnipotent, *qādir i mutlaq*.
 On, *bar*, *bar rūyi*, *bar sar i*.
 Once, *yak daf'eh*; *bāri*: (at once) *j'īl faur*; *al'an*.
 One, *yak*.
 Onion, *piyāz*.
 Only, *faqat*, *tanhā*: *vahid*, *ya-gāneh*.
 Onset, *hamleh*, *yūrish*, *hujūm*.
 Onyx, 'aqtq, *sang i sulaimāni*.
 Open, *bāz*, *gushādeh*, *maftūh*.
 Open (to), *bāz (vā) kardan*, *gu-shādan*.
 Openly, 'alāniyyatan, *ṣarīhan*.
 Operation (surgical), *jarrāhi*.
 Opinion, *ra'i* (Ar. pl. *arā* and *arā*), *khiyāl*.
 Opium, *tiryāk*.
 Opponent, *mukhālif*.

Opportunity, *fursat*.
 Oppose, *mukhālafat n.*; *bar zidd shudan*.
 Opposite, *rūbirū, muqābil*; *zidd, bi-khilāf*.
 Opposition, *mukhālafat, ziddiyyat, tanāquz*.
 Oppress (to), *mazlūm s.*; *jafā k.*
 Oppression, *zulm, ta'addī, satam*.
 Oppressor, *zālim, satamkār*.
 Optative (verb), *fi'l i tamannā*.
 Option, *ikhtiyār*.
 Or, *yā, khvāh*.
 Orange, *nārangī, madani*.
 Oration, *khitāb, nuṭq*.
 Orb, *jirm*.
 Order, *ḥukm (Ar. pl. aḥkām), amr (Ar. pl. avāmīr), farmān*: (arrangement), *intizām, nizām, tartīb*.
 Order (to), *farmūdan, ḥukm k.*; *amr n.*; *ma'mūr s.*
 Ordinary, *'umūmī*.
 Ordinance, *tūpkhāneh*.
 Organ (instrument), *ālat*: (musical instrument) *sāz*.
 Organisation, *nizām, intizām*.
 Orient, *sharq, mashriq*.
 Oriental, *sharqī, mashriqī*.
 Origin, *aṣl (Ar. pl. uṣūl), sar-chashmeh*.
 Original, *aṣli, avvalīn*.
 Ornament *zinat, ārayish*.
 Ornament (to), *ārasteh s.*; *mu-zayyan s.*
 Orphan, *yatim*.
 Orthography, *imlā*.
 Ostrich, *shutur-murgh*.
 Other, *digar, ghair*.
 Otherwise, *va agarnah, va illā*.
 Ottoman, *'usmānī*.
 Ought, *bāyad*.
 Out, *birūn*.
 Outpost, *qarāvul*.
 Outside, *birūn, kharij*.
 Outstrip (to), *sibqat justan bar*.
 Outwardly, *dar shurat*.
 Oven, *kūreh, tannūr*.
 Over, *bālā, bar bālā, fauq az*.
 Overcast, *giriftah*.
 Overcome, *ghalīb amadan bar*.
 Overseer, *nāzir*.

Overturn (to), *vāzgun s.*; *sarnigūn k.*.
 Overwhelm (to), *mustauli sh.*; *bar, ghalabeh yāftan bar*.
 Owe (to), *qarz dashtan, bidih-kār būdan*.
 Owl, *būm*: *jughd*.
 Own (to), *dashtan*: (confess) *iqrār n.*; *i'tirāf k.*.
 Owner, *sāhib, malik*.
 Ox, *gāv, gāv i nar*.
 Pace (step), *qadam (Ar. pl. aq-dām)*.
 Pacific, *sulh-āmis*; *sulh-dust*.
 Pack, *dasteh, basteh*.
 Pack (to), *bastan*.
 Pack-horse, *yābū*.
 Packing-needle, *sūzan i javāl-dūz*.
 Packsaddle, *pālān*.
 Padlock, *quṣṭ*.
 Pagan, *but-parast*.
 Page, *ṣafheh*.
 Pail, *saṭl, dalv*.
 Pain, *dard, alam (Ar. pl. ālām), vaja' (Ar. pl. auja')*.
 Pains (trouble), *zaḥmat, mashaqqat, diqqat*.
 Painful, *pur-dard, dardnāk, vaji'*.
 Painstaking, *mihnatī, mihnat-dust, muvāzib*.
 Paint, *rang*.
 Paint (to), *rang zadan*: *naqsh kardan*.
 Painter, *naqqāsh, muṣavvir*.
 Painting (a), *naqsh, taṣvīr*.
 Pair *juft*.
 Palace, *qasr, kakh*.
 Palanquin, *takht i ravān*.
 Palatable, *guvārā*.
 Palate, *kām*.
 Pale, *kamrang, parideh-rang, zard*.
 Palm (tree), *nakhḥ, nakhleh, darakht i khurmā*: (of hand) *kaf*.
 Palpitate, *ṭapīdan*.
 Palpitation, *ṭapish*.
 Palsied, *maflūj, ifliḥ*.
 Palsy, *faliḥ*.
 Pamphlet, *risāleh*.

- Pan (earthen), *dīzī*; (frying) *tāveh*.
 Pane (of glass), *jām*; (coloured) *kitābī*.
 Panic, *hazīmat, khauf i nāgahān*.
 Panniers (for fruit), *laudeh*: (for travelling), *kajāveh*.
 Pantaloon, *zīr-jāmeḥ, shalwār*.
 Panther, *palang*.
 Pantry, *sharbat-khāneh*.
 Papa, *bāḥā*.
 Paper, *kāghaz*: (blotting), *kāghaz i khushk kun*.
 Papist, *pāpārī*.
 Parable, *maṣāl* (Ar. pl. *amṣāl*), *tamā'il*.
 Paraclete, *fāraqlīt, tasallī-dihandeh*.
 Parade, *sān*.
 Paradise, *bihisht, fardaus, jannat*.
 Paraffine, *naft*.
 Paragraph, *faṣl* (Ar. pl. *fuṣūl*).
 Parallel, *mutawāzi*.
 Paralysis, *fālij*.
 Paralytic, *iflīj, maflūj*.
 Parapet, *kangureh*.
 Parasang, *fursakh, farsang*.
 Parasol, *chatr, āftāb-gīr*.
 Parcel, *basteh*.
 Parch (to), *birishtan, birishteḥ s.*.
 Pardon, 'afv; *āmurzish, maghfirat*: 'uzr.
 Pardon (to), 'afv k:; *āmurzidan* (said of God only): *bakhshīdan*.
 Pare (to), *nākhun giriftan* (nails), *tarāshidan*.
 Parentage, *nasab, niṣād*.
 Parents, *valīdīn* (Ar. dual).
 Parish, *maḥalleh*.
 Parliament, *dāru'shshūrā, parlamant*.
 Parlour, *utāq i sufreh*.
 Parole, *qaul*.
 Parrot, *tūtī*.
 Pārsī, *pā'sī, zardushtī, gabr*.
 Parsley, *kirafs*.
 Part, *pāreh, tikkeh, juz'* (Ar. pl. *ajzā*), *buhreh*.
 Part, (to), *judā s.*; *taqīm k.*.
 Partake (to), *sharik būdan dar* (of), *shirakat dāshtan*.
 Partaker, *sharik* (Ar. pl. *shurakā*).
 Partiality, *ṭarafdārī, ṭarafgīrī*.
 Participle (act.), *ism i fā'il*, (pass.), *ism i maf'ul*.
 Particle, *zarreh, rīzeh*: (grammar) *harf*.
 Particular, *khāṣṣ, makhṣūṣ, mukhtaṣṣ*.
 Partner, *sharik* (Ar. pl. *shurakā*).
 Partnership, *shirakat, mushārakat*.
 Partridge, *kabk, durrāj*.
 Party, *mihmānī, ziyāfat*: (evening) *shab-nishīnī*: (political etc.) *firqeh*.
 Pass, *tangrāh, gardaneh, tangnā*: (letter) *taḥkīreh*.
 Pass (to), *guḡashtan* (by az); (be current) *riwāj dāshtan, rāij b.*: (the night), *shabrā birūz āvardan, bi-sar burdan* (time).
 Passenger, *musāfir*.
 Passion, *ḥayā-yi-nafsānī*.
 Passionate, *tund-khūy, tund-mizāj*.
 Passive, *mutaḥammil*: (verb), *maf'ul, majhūl*.
 Passover, 'id ('aid) *i faṣḥ*.
 Passport, *taḥkīreh*.
 Past, *guḡashteh, salaf, sābiq*: *māzī*.
 Paste, *sirish*.
 Pasteboard, *muquvvā'*.
 Pasture, *charāgh, marta', chaman*.
 Pasture (to), *charīdan*.
 Patch, *pīneh, vaṣ'leh*.
 Patch (to), *vaṣ'leh k.*; *pīneh dūkhtan*.
 Path, *jāddeh*.
 Patience, *ṣabr*.
 Patient, *ṣabir*: *marīḡ* (sick).
 Patriarch, *abū'l abā*.
 Patrimony, *irṣ, mīrās*.
 Patriot, *ḥabībū'l vaṭan*.
 Patriotism, *hubbū'l vaṭan*.
 Patron, *murabbī*.
 Pattern, *namūneh*.
 Pauper, *faqīr, miskin, bi-navā*.
 Pavement, *sang-farsh*.

- Paw (fore-), *dast*; (hind), *pāy*.
 Pawn, *rahn*, *girau*.
 Pawn (to), *rahn guzāsh-tan*.
 Pawnbroker, *rahn-gīr*.
 Pay, *ujrat*, *mavājib*, *muzd*: (daily) *rūzāneh*, (monthly) *mushā-hareh*, (yearly) *sāliyāneh*.
 Pay (to), *adā k*:
 Payment, *adā*.
 Pea, *nukhūd* (i *farangi*), *karsanneh*.
 Peace, *sulh*, *musālahah*.
 Peaceable, *sulh-dūst*, *sulh-jūy*.
 Peach, *hullū*.
 Peacock, *zāvus*.
 Peak (mountain), *sar*, *qulleh*.
 Pear, *gulābi*.
 Pearl, *murvārid*, *lu'lu'* (Ar. pl. *la'alī*), *durr* (Ar. pl. *durār*).
 Peasant, *rūstāī*, *dihqān*, *ra'iyyat*, *dihātī*.
 Pebble, *sang-rīzeh*.
 Peck, *minqār zadan*.
 Peculiar, *gharīb*, 'ajīb: *mukhtasss* (to, *bi*).
 Peddler, *dast-furūsh*, *pīlavar*.
 Pedigree, *nasab*, *nasabnāme*.
 Peel, *qishr*, *pūst*.
 Peel (to), *pūst kandan*.
 Peer (noble), *amīr* (Ar. pl. *umarā*): (equal) *nazīr*.
 Peerless, *bi-nazīr*, *bi-misāl*, *lā-peg*, *mikh*. [*ṣanī*.]
 Pelican, *murgh i saqqā*.
 Pellmell, *harj-marj*.
 Pellucid, *shaffāf*.
 Pen, *qalam* (steel), *qalam i ahin* (*fulād*), (nib), *sar* (*nauk*) i *qalam*; (-case), *qalamdān*.
 Pencil, *midād*.
 Pendulum, *langar* (i *sā'at*).
 Penetration, *firāsāt*, *faẓānat*.
 Peninsula, *nīm-jazīreh*.
 Penman, *khvush-navīs*.
 Pension, *vazīfeh*, *mustamarri*.
 Pentateuch, *Taurāt*.
 People, *khalq*, *mardum*, *ahl* (Ar. pl. *ahālī*).
 Pepper, *fūfūl*.
 Peppermint, *na'nā*.
 Per cent, *fī sad*: (ten per cent, *fī sad dah*).
 Perdition, *halākat*.
 Perfect, *kāmīl*, *tamm*, *tamām*, *kullī*.
 Perfect (to), *bi itmām* (*ikmāl*) *rasanīdan*, *takmil k*:
 Perfection, *kamāl*; *takmil*.
 Perfectly, *kāmīlan*, *tamāman*, *kullīyyatan*.
 Perfidy, *khiyānat*.
 Perform (to), *bi-jā avardan*, *bi-kār burdan*, *ijrā n*:; *ifā n*:; *vafā k*:.
 Perfume, 'aṭr, *khvushbūī*, *rāiḥeh*.
 Perfumed, *mu'attār*.
 Perhaps, *shāyad*, *gūyā*.
 Peril, *khatr*, *mukhātāreh*.
 Perilous, *khutarnāk*, *pur khatār*.
 Period, 'arṣeh, *muddat*, *vaqt* (Ar. pl. *auqāt*).
 Perish (to), *halāk sh*:; *tabāh*.
 Perishable, *fānī*. [*gashtan*.]
 Perjury, *saugand* (*qasam*) i *durūgh*.
 Permanence, *baqā*, *davām*.
 Permanent, *pāyadār*, *qāim*, *dāim*, *baqī*.
 Permissible, *jāiz*, *ruvā*, *halāl*.
 Permission, *iḥn*, *ijāzat*, *riẓā*, *tajvīz*.
 Permit (to), *iḥn* (*ijāzat*) *dādan*.
 Pernicious, *muzīrr*. [*guzārdan*.]
 Perpetrate (to), *murtakib būdan*.
 Perpetual, *dāim*, *jāvid*, *jāvidanī*.
 Perpetually, *dāiman*, *paivasteh*.
 Perplex (to), *hairān s*:; *muta-hayyir n*:; *parishān s*:; *bi-hairāt andākhtan*.
 Perplexed, *muzṭarīb*, *hairān*, *muta-hayyir*, *parishān*.
 Perplexity, *hairāt*, *iztirāb*, *tash-vīsh*, *tahayyur*.
 Perquisites, *madākhl*.
 Persecute (to), *jafā n*:; *ta'aqub n*:.
 Persecution, *jafā*, *ta'aqub*.
 Perseverance, *isrār*, *muwāzibat*.
 Persia, *Īrān*. [*istiqlāmat*.]
 Persian, *Īrānī*: (language), *Fārsī*.
 Persist (to), *isrār n*:.
 Person, *shakhṣ* (Ar. pl. *ashkhaṣ*), *kas*, *nafar*, *adam*: (of Holy Trinity), *aqnūm* (Ar. pl. *aqā-nīm*): (of verb.) *zamīr*: (1st P.), *mutakallim*, (2nd P.) *mukhātāb*, (3rd P.), *ghāib*.

- Personal, *shakhshi, zāti*.
 Personality, *shakhsiyyat*.
 Personally, *fī nafsīhi*.
 Perspicuous, *mubīn, vāziḥ, paidā, aṣḥkar*.
 Perspiration, *'araq*.
 Perspire (to), *'araq k:*.
 Persuade (to), *māil gardānidan*.
 Perusal, *mutāla'eh, mulāḥazeh*.
 Peruse (to), *mutāla'eh, (mulāḥazeh) k: or m: namūdan, or m: farmūdan*.
 Perverse, *khṛud-sar, sarkash, mu'ānid*.
 Perverseness, *tamarrud, khṛud-sari*.
 Perversion, *inhirāf*.
 Pervert, *bargashteh, murtadd*.
 Pestilence, *tā ūn, vabā*.
 Pet (to), *navāzish k:*.
 Petition, *'arīzeh, 'arḡ-dāsht*.
 Petroleum, *naft*.
 Petticoat, *fistān*.
 Phantom, *khīyāl*.
 Pharisee, *farisī*.
 Pheasant, *qareh qāvul*.
 Phial, *shisheh*.
 Philology, *'ilm i alsaneh*.
 Philosopher, *khiradmand, faīla-sūf*.
 Philosopher's stone, *kimīyā*.
 Philosophy, *ḥikmat*.
 Phoenix, *humā*.
 Photograph, *'aks*.
 Photograph (to), *'aks andākhtan*.
 Photographer, *'akkās*.
 Physical, *ṭabī'i*.
 Physician, *ḥakīm, ṭabīb (Ar. pl. aṭibbā)*.
 Piano, *sāz, piyānū*.
 Pick (to), *chīdan (chin); — (out), bar chīdan, barguzīdan, inti-klāb k:*.
 Pickles, *turushī*.
 Picture, *tasvīr, naqsh*.
 Piece, *pāreh, rīzeh, tikkeh*.
 Pierce (to), *suftan (sunb), sun-bīdan, sūrakh k:*.
 Piety, *taqvā', dīndari*.
 Pig, *khūg, gurāz, khinzīr (Ar. pl. khaṇazīr)*.
 Pigeon, *kabūtar, kaftar (vulg.)*
 Pile, *tūdeh, kuppeh*.
 Piles, *bavāstīr*.
 Pilgrim (to Mecca), *ḥājjī: (elsewhere) zavvār, ziyārat kundan-deh*.
 Pilgrimage (to Mecca), *ḥajj: (elsewhere), ziyārat*.
 Pill, *ḥabbeh*.
 Pillage, *tārāj, turk-tāzi, chapāv*.
 Pillar, *sutūn, rukn (Ar. pl. arkān)*.
 Pillow, *hālīsh, bālin, pushtī (vulg.)*.
 Pin, *sanjāq*.
 Pine-tree, *sinaubar, kāj*.
 Pine-apple, *'ainun'nās*.
 Pink (flower), *mīkhak: (colour), gul-rang*.
 Pinnacle, *kangureh*.
 Pious, *muttaqī, dīndar, khudātars*.
 Pipe (smoking), *chībūq: (for water) lūkeh*.
 Pistachio, *pisteh, fistuq*.
 Pistol, *ṭapāncheh*.
 Pit, *chāh, gaud (vulg.), ḥufreh*.
 Pitcher, *sabū, kūzeh*.
 Pitchfork, *changāl*.
 Pith, *maghz*.
 Pitiless *bī-rahm*.
 Pity, *shafaqat, riqqat, ra'fat: (it is a —) ḥaif ast*.
 Pity (to), *shafaqat n: bar*.
 Place, *makān, maqām, jāy, mauqa': (dignity), makānat*.
 Place (to), *guṣāshtan, nihādan*.
 Plague, *tā'ūn*.
 Plain, *dasht, sahrā: (ugly), zisht-rūy, (evident), šarīh*.
 Plainly, *šarīhan, vāziḥan, aṣḥkāra*.
 Plaintiff, *mudda'i*.
 Plait (to), *bāftan*.
 Plan, *tadbīr (Ar. pl. tadbīr)*.
 Plane (instrument), *randeh: (surface), sath: (tree), chinār*.
 Planet, *sayyāreh*.
 Plank, *takhteh*.
 Plant, *nabāt, rustani*.
 Plant (to), *kāshstan (kār), nishāndan, ghars n:*
 Plaster, *gach, kah-gīl: (medical), marham*.

- Plaster (to), *andūdan*.
 Plate, *bushqab*.
 Platform, *takhteh*.
 Play, *bāzi*: (gambling) *qumār*, *qumār-bāzi*.
 Play (to), *bāzi k*: (music), *navākhtan*, *zadan*.
 Pleasant, *latīf*, *dil-pasand*, *laẓīz*.
 Please (to), *khvushnūd s*: , *pasand āmadan*: (if you —), *iltifāt farmūdeh*.
 Pleased, *khvushnūd*, *rāzi*.
 Pleasure, *shādī*, *khvushnūdi*, *laẓẓat*.
 Pledge, *girau*, *rahn*.
 Plenipotentiary, *vazīr (safir) i mukhtar*.
 Plenteous, } *vāfir*, *farāvān*, *bā-*
 Plentiful, { *kişrat*.
 Plenty, *farāvāni*, *vafrat*, *kişrat*.
 Plot, *sāzish*, *vtfāq*, *mu'āhadeh*.
 Plough, *khish*, *shukhm*.
 Plough (to), *shukhm k*:
 Pluck (to), *chidan (chin)*.
 Plum, *ālū*, *ālūcheh*.
 Plumage, *par va bāl*.
 Plump, *farbūh*, *chāq*.
 Plunder, *tārāj*, *chapāu*, *ghārat*.
 Plunder (to), *tārāj k*: , *ghārat n*: .
 Pluperfect, *māzi-yi ba'id*.
 Plural *jam'*.
 Plurality, *kişrat*, *ta'addud*.
 Pocket *jīb*.
 Pocket-handkerchief, *dastmāl*.
 Poem, *shī'r* (Ar. pl. *ash'ār*).
 Poet, *shā'ir* (Ar. pl. *shu'arā*).
 Poetry, *shī'r*, *naẓm*: (art of —), *ilm i 'arūz*.
 Point, *sar*, *nauk*: (dot), *nuqteh*.
 Point (to, out), *nishān dādan*, *ishāreh bi-sū-yi . . . n*: .
 Poison, *zahr*, *samm*.
 Polar *qutbi*.
 Pole, (of heavens), *qutb*; *chūb*.
 Policy, *maşlahat*.
 Polish (to), *zidūdan*, *saigal k*: , *jilā dādan*.
 Polite, *adīb* (Ar. pl. *udabā*), *bā-adab*.
 Politeness, *adub*.
 Pollute (to), *ālūdeh s*: , *mulavvas k*: , *najis gardānidan*.
 Pollution, *najāsāt*, *ālūdagi*.
 Polo, *chaugān*, *chaugān bāzi*.
 Polygamy, *kişrat i azvāj*.
 Polytheism, *shirk*.
 Polytheist, *mushrik*.
 Pomegranate, *anār*.
 Pomp, *damdameh*, *karr o farr*, *hashmat*.
 Pond, *hauz*, *ābgir*.
 Pony, *yābū*.
 Poor, *faqir* (Ar. pl. *fuqarā*), *muftis*, *bi-navā*.
 Pope, *pāpā-yi Rūm*.
 Poppy *hashh-khashh*.
 Populace, *'avāmm(u'nnaş)*, *urā, ul* (Ar. pl.).
 Populate (to) *ābād s*:
 Population, *jam'iyyat*.
 Populous, *ābād*, *ma'mūr*.
 Porch, *ravāq*.
 Porcupine, *kharpusht*, *qunfuz*.
 Pork, *gūsh t i khinzir*.
 Port (harbour) *bandar*.
 Porter, *darbān*: (carrier), *ham-māl*.
 Portion, *bahre*, *juzv* (Ar. pl. *ajzā*).
 Portmanteau, *khūrjin*.
 Portrait, *taṣvir*, *shabīh*.
 Possess (to), *dushtan (dār)*.
 Possessor, *ṣahib*, *malik*.
 Possibility, *imkān*.
 Possible, *mumkin*.
 Possibly, *shāyad*.
 Post, *chapār*, *pūsteh*; (postage-stamp) *tamr*.
 Posterity, *aulād*, *a'qāb*.
 Postpone (to), *ta'vīq andākhtan* (*andāz*), *ta'khir k*: .
 Posture, *vāz'*.
 Pot, *dig*: (earthen) *dizi*, *kūzeh*.
 • Potato, *sīb i zamini*. •
 Potter, *kūzeh-gar*.
 Pouch, *kīsh*, *kif*.
 Pound (to), *kūftan*, *kūbidan*.
 Pound (£), *lireh*.
 Pour, *rikhtan (rīz)*.
 Poverty, *iflās*, *muftisi*, *bi-navāi*, *tang-dastī*.
 Powder, *safūf*: (gunpowder), *bārūt*.
 Power, *qudrat*, *quvvat*, • *yāra*, *tavānāi*.

- Powerful, *qādir*, *qavī*, *zūrāvar*, *muqtadīr*.
 Powerless, *nā tavān*.
 Practice, *mashq*: 'adat, 'amal.
 Practise (to), *mashq* k:.
 Praise, *madh*, *sitāyish*, *ta'rīf*, *ḥamd*, *ṣanā*.
 Praise (to), *sitūdan* (*sitāy*), *taustif* k:.
 Pray (to), *du'ā* k:.
 Prayer, *du'ā*: (fixed), *namāz*.
 Preach, *va'z* k: *mau'izeh* n:
 Preacher, *va'iz*.
 Precede (to), *pish raftan*.
 Preceding, *sābiq*.
 Precept, *pand*, *naṣīhat* (Ar. pl. *nasāih*).
 Precious, *bi-bahā*, *bish-qīmat*, *qīmat-dār*, *girān-bahā*.
 Precipice, *part-gāh*.
 Predestination, *qismat*, *qazā*, *qadar*.
 Preface, *dībācheh*, *muqaddameh*.
 Prefer (to), *tarjīh dādan*, *rujhān dādan*.
 Pregnant, *ḥamīleh*, *abistan*.
 Prejudice, *ta'aṣṣub*.
 Prejudiced, *mu'ta'aṣṣib*.
 Preparation, *tadārūk*.
 Prepare (to), *tadārūk dādan* (for): *hāzīr* (*durust*) k:.
 Prepared, *muhāyyā*, *hāzīr*, *āmādeh*.
 Preposition, *ḥarf i jarr*.
 Presage, *fāl*, *shukūn*.
 Presbyter, *kashīsh*.
 Prescience, *pish-bīnī*.
 Presence, *huzūr*: *hazrat*.
 Present, *hāzīr*, (time), *ḥāl*: (gift), *bakhshish*, *pishkash*, *saughāt*.
 Present (to), *hāzīr* k:; *bakhshīdan*, *dādan*, *atā* k:; *'ināyat* n:.
 Preservation, *muhāfizāt*, *ḥifāzat*.
 Press (printing), *chapkhāneh*, *maṭba'*: (cupboard), *ganjeh*.
 Press (to), *fishurdan* (*fishār*).
 Presume (to), (fancy), *pandāsh-tan* (*pandār*), *ingāsh-tan* (*ingar*).
 Presumption (fancy), *mazanrēh*, *gamān*: (arrogance), *takabbur*, *jasarat*.
 Pretence, *bahāneh* n:
 Preterite, *māzī yi mutlaq*.
 Pretty, *khushgūl*, *qashang*, *maqbūl*.
 Prevail (to), *ghalabeh yāftan*, *ghalīb āmadan*, *mustaulī shudan*, *istilā yāftan* (over, bar): (be prevalent), *shuyū' dāshtan*, *ravāj dāshtan*: (become prevalent), *shuyū' (ravāj) yāftan*.
 Prevalent, *tārī*, *rāij*.
 Prevent (to), *bāz dāshtan*, *mānī būdan* (or *shudan*).
 Previous, *sābiq*, *pishīn*.
 Previously, *sābiq bar in*, *min qabl*.
 Prey, *shikār*, *said*.
 Price, *qīmat* (*qaimāt*), *bahā*, (price current) *nirkh*.
 Priceless, *bi-bahā*, *bish-qaimāt*, *girān-māyeh*, *girān-bahā*.
 Prick (to), *khalidan*.
 Pride, *takabbur*, *ghurūr*.
 Priest, *kāhin* (now a sorcerer: Ar. pl. *kahaneh*); (presbyter) *kashīsh*.
 Priesthood, *kahānat*, *kahanūt*.
 Primary, *avvalīn*, *aṣlī*.
 Prince, *shāh-zādeh*, *sarvar*, *mīrzā*.*
 Princess, *bānū*, *bānū-yi 'uzmā'*, *shāh-zādeh-khānum*.
 Principal, 'umdeh: *ra'īs* (Ar. pl. *ru'asā*).
 Principally, *ghalīban*, *khusūṣan*.
 Principle, *mūjib*, *aṣl* (Ar. pl. *usūl*).
 Print (foot-), *aṣr* (Ar. pl. *aṣār*), *qadam* (Ar. pl. *aqdam*).
 Print (to), *chāp* k:; *ṭab'* k:.
 Printed, *maṭbū'*.
 Printer, *chāpchi*, *ṭabbā'*.
 Prison, *zindān*, *ḥabs-khāneh*.
 Prisoner, *zindānī*, *maḥbūs*; *asīr* (Ar. pl. *usarā*).
 Privacy, *khalvat*.
 Private, *khāṣṣ*: (soldier) *sar-bāz*: (secret) *maḥramāneh*.

* *Mīrzā* prefixed to a name = *Mr.*, but affixed it means *prince*.

- Privately, *maḥramāneh*.
 Privilege, *imtiyās*.
 Privy, *agāhi*.
 Prize, *m'am* (*an'am*).
 Probability, *ihtimāl*.
 Probable, *muhtamil*: (to be —), *ihtimāl dāshitan*.
 Probably, *ihtimāl hast, shāyad, gūyā*.
 Probation, *imtiḥān, azmāyish*: (time of) *muhlat*.
 Problem, *ma'saleh* (Ar. pl. *ma-sāl*), *mu'ammā*.
 Probosis, *khūrtum*.
 Proclamation, *ishtihār-nāmeḥ*.
 Procurable, *muyassar*.
 Procurator, *ḥakim, ḥukmrān*.
 Procure (to), *ḥāsil n*; *taḥsīl k*; *paidā k*; *bi-ḥam rasānidan, yāftan* (*yāb*).
 Prodigious, *muṣṭrif*.
 Produce, *ḥāsil, maḥṣūl*.
 Produce (to), *paidā k*; *bar āvar-dan: zāidan*.
 Profession, *iqār*: (business), *pisheh, ḥirfeh*.
 Professor, *ustād, mu'allim, mu-darris*.
 Profit, *sūd, naḥ, manfa'at, faideh*.
 Profitable, *mufīd, sūdmand*.
 Profligate, *badkar, fāsiq, fajir*.
 Progenitor, *jadd* (Ar. pl. *ajdād*).
 Progeny, *nasl, zurriyat, aulād* (Ar. pl. of *valad*).
 Progress, *tarāqqī, irtiqā*.
 Prohibit (to) *man' k*; *qadaghan* (*ghadaghan*) *k*; *nahy k*.
 Prohibition, *mumāna'at, man', qadaghan*.
 Prolix, *ṭavīl, ṭulānī*.
 Prolong (to), *darāz k*; (to be prolonged), *ṭul kashidan, bi-ṭul anjāmidan*.
 Promenade, *gardish, tafarruj, sair*.
 Prominent, *mashhūr* (Ar. pl. *mashāhīr*), *mumtāz*.
 Promise, *va'deh, qarār, qaul*.
 Promise (to), *va'deh k*; *qaul dādan*.
 Promised, *mau'ūd*.
 Pronoun (personal), *zamīr, (de-monstrative), ism i ishāreh, (relative) mauṣūl*.
 Pronounce (to), *talaffūz k*.
 Pronunciation, *talaffūz*.
 Proof, *dalīl* (Ar. pl. *dalā'il, adīl-leh*), *burhān* (Ar. pl. *barāhīn*), *iḥbāt*.
 Propensity, *mail, righbat*.
 Proper, *lāiq, shāyisteh, munāsib, ravā, saẓāvar*.
 Property, *milk, mā yamlik, māl*.
 Prophecy, *nubuvvat, pishingut*.
 Prophecy (to), *nubuvvat k*.
 Prophet, *nabī* (Ar. pl. *anbiā*) *paighambar: rasūl* (Ar. pl. *ru-sul*).
 Prose, *naṣr*.
 Proselyte, *mu'min i jadīd*.
 Prosody, *'ilm i 'arūz*.
 Prosperity, *iqbāl, kāmrānī, sa'adat-mandī, bih-būdī*.
 Prosperous, *kāmrān, sa'adatmand*.
 Prostration, *sujdeh, sujud*.
 Protect (to), *ḥimāyat k: ḥifāzat n*.
 Protection, *ḥimāyat, ḥifāzat*.
 Protector, *ḥāmī, muḥāfiz*.
 Protestant, *pratistānt, rafī' bi-Khuda*.
 Proud, *maghrūr, mutakabbir*.
 Prove (to), *ṣābit k*; *iḥbāt n*; *dalālat k*: or *dāshitan, mudal-lal s*.
 Proverb, *maṣāl* (Ar. pl. *amṣāl*).
 Proverbial, *zarbu'l maṣāl*.
 Provide, *amādeh* (*ḥāẓir*) *k*; *ta-hīyeh n*.
 Providence, *pishbīnī*: (Divine-), *Parvardigār*.
 Province, *mamlakat* (Ar. pl. *ma-mālik*), *vilāyat*.
 Provisions, *ghazā, ta'am, āzūqeh*: (for journey), *tūsheh*.
 Provoke (to), *bar angikhtan* (*ang-iz*), *tahrīk n*; *junbish dādan*.
 Proxy, *vakīl* (Ar. pl. *vuḳalā*).
 Prudence, *pishbīnī, ḥūsh, baṣīrat*.
 Prudent, *pishbīn, ḥūshyār*.
 Psalm, *zabūr, mazmūr* (Ar. pl. *mazāmīr*).
 Puberty, *bulūgh*.
 Public, *'amm, 'ammeh, 'umūmī*.

Public-house, *sharāb-khāneh, mai-kadeh*.

Pull (to), *kashīdan*.

Pullet, *jūjeh*.

Pulpit, *minbar*.

Pulse, *nabz*.

Pumice-stone, *sang i pā-māleh*.

Pump, *tulumbeh*.

Pumpkin, *kadū*.

Pun, *kināyeh, aihām, latīfeh*.

Punctual, *muvaqqat*.

Punctually, *sar i vaqt, bi-vaqt*.

Punish (to), *sazā dādan, tanbīh, k:; siyāsāt, k:; 'uqūbat n:.*

Punishment, *sazā, ta'dīb, tanbīh, siyāsāt, 'uqūbat*.

Pupil, *shāgird, muta'allim: (of eye), mardumak i chashm*.

Purchase (to), *kharīdan, ishtirā k:*

Purchaser, *mushtari, kharīdār*.

Pure, *pāk, tāhir; khālīš: pāk-dāman*.

Purify (to), *tankīyeh k:; pāk k:.*

Purple, *bīnafsheh-rang, arghavāni*.

Purpose, *irādeh, niyyat, qaṣd, maqsūd, gharaz: ma'nī*.

Purpose (to), *qaṣd k:; irādeh dāshtan*.

Purse, *kīseh*.

Pursue (to), *dar pai . . . raftān, 'aqab . . . raftan, ta'aqub n:*

Pursuit, *ta'aqub*.

Push (to), *rāndan, takān dādan*.

Put (to), *nihādan, guzārdan; (on), pūshīdan, (out a light), nishāndan, khāmūsh k:; itfā n: (eject), birūn k: ikhrāj n:; rāndan*.

Puzzle, *mu'ammā*.

Puzzle (to), *dū-chār k:.*

Pyramid, *haram (Ar. pl. alhrām):*

Quadruped, *chahār-pāy*.

Quail *baldachin*.

Quality, *khāsiyyat, khislat (Ar. pl. khisāl), sifat, vasf (Ar. pl. auṣāf), kaiyyat*.

Quantity, *qadr, miqdār, andāzeh*.

Quarantine, *karantin*.

Quarrel, *da'vā, nizā', munāza'eh*.

Quarrel (to), *da'vā (nizā', munāza'eh) k:; jangīdan*.

Quarry, *ma'dan i sang: (game) said, shikār*.

Quarter, *rub': (mercy) amān*.

Queen, *malikeh*.

Quench (to), (thirst), *farū nishāndan; (fire), khāmūsh k:; itfā n:.*

Query, *mas'aleh, su'al, pursish*.

Question, *su'al, istifsār*.

Question (to), *pursīdan, su'al k:.*

Quick, *zūd, chābuk, tund*.

Quickly, *zūd, bi-zūdi*.

Quickness, *zūdi, sur'at*.

Quicksilver, *jiveh, sim-āb*.

Quiet, *āram, rām; āsudeh*.

Quiet, *ārām s:.*

Quietly, *āhisteh, yavāsh*.

Quilt, *lahāf*.

Quince, *būh*.

Quinine, *gīneh-gīneh*.

Quinsy, *khunāq*.

Quire (of paper), *dasteh-yi kāghaz*.

Quite, *tamāman, kullīyyatan*.

Quiver, *tarkash*.

Quote (to), *iqtibās k:*

Rabbit, *khar-gūsh*.

Rabble, *'awāmmu'nās, arāzil*.

Race (family), *khānadān, ash, nasab, nizād, nasl: (running match) musābaqat, asb-davānī*.

Race-course, *maidān*.

Rack, *shukanjeh*.

Radish, *turbchek*.

Rafter (beam), *tir*.

Rag, *zindeh, pīneh, pāreh, kuhneh*.

Rage, *ghaiz, qahr, ghazab*.

Railing (balustrade), *dast-andāz*.

Raillery, *mazāh, shukhī*.

Railway, *rāh i ahin*.

Railway-carriage, *kālīskēh-yi buklār, vāgūn*.

Raiment, *rakht, pūshāk, libās*.

Rain, *bārān, bārish*.

Rain (to), (intr.) *bāridan: (trans.), bārānidan*.

Rainbow, *qaus, qaus i quzah*.

Raise (to), *bar dāshtan, bulānd k:; bālā k:; afrāshtan*.

Raisins, *kishmish*.

Ram, *qūch, ghūch*.

- Ramparts, *hiṣār*.
 Ramrod, *sunbeh*, *mīl*.
 Rank, *maṣāl*, *darajeh*, *marta-beh*: (row, line), *ṣaff* (Ar. pl. *sufuf*).
 Ransom, *fidā*, *fidyeh*, *taṣadduq*.
 Rapacious, *darandeh*, *ḡyān*.
 Rapid, *tund*, *tund-rau*: (water-fall) *āb-shār*.
 Rapture, *vajd*, *sha'af*.
 Rare, *nādir*, *kam-yāb*.
 Rarely, *nādiran*, *nudratan*.
 Rascal, *hileh-bāz*, *daghā-bāz*, *mak-kār*, *aubāsh*.
 Rash, *dast-pācheh*, *mutahavvir*.
 Rashness, *tahavvur*.
 Rat, *mūsh*, *mūsh i buzurg*, *mūsh i Sultāniyyeh*.
 Rather, *bishtar*, *balkih*.
 Ravage (to), *chapāu k*:; *ghārat n*:; *tārāj n*:.
 Raven, *ghurāb*.
 Raw, *kham*.
 Ray, *partau*, *shu'ā'*.
 Razor, *tigh* (i *dallākī*).
 Reach (to), *rasidan bi*.
 Read (to), *khṣāndan*, *mulāhizeh* (*mutāla'eh*) *n*: (Can you read?) *savād dārid?*
 Ready, *hāzir*, *musta'idd*, *āmādeh*, *muhayyā*: (— money), *naqd*.
 Real, *ṣahīh*, *haqiqī*.
 Really, *haqiqatan*, *fī'wāqī*.
 Realm *mamlakat* (Ar. pl. *mamālik*), *mulk*, *kishvar*.
 Reap, *daravidan*, *dirau k*:.
 Reaper, *dirau kunandeh*, *diravandeh*.
 Rear, *'aqab*, *pas*.
 Rear (to), *tarbiyyat n*:; (intr., of a horse), *sar i do pā istādan*.
 Reason, *'aql* (Ar. pl. *'uqūl*), *idrak*, *fahm*: (cause), *sabab*, *bā'is*, *jihat*.
 Reasonable, *ma'qūl*.
 Rebel, *yāghī*, *baghlī*, *mufsid*, *tāghī*, *fitneh-angiz*.
 Rebel (tc), *yāghī shudan*, *baghāvāt n*:.
 Rebellion, *baghāvāt*; *ightishāsh*, *fitneh*, *tughyān*.
 Rebuild (to), *ta'mīr n*:.
 Rebuke, *sarzanish*, *malāmat*, *taubikh*.
 Rebuke (to), *sarzanish* (etc.) *n*:
 Receipt, *rasīd*, *qabz i rasīd*.
 Receive, *giriftan*, *qabūl k*:; *paḡiruftan*.
 Recent, *tāzeh*, *nau*.
 Reception, *paḡirāi*, *qabūl*.
 Reckon (to), *shamurdan* (*shamār*), *hisāb k*:.
 Reckoning, *hisāb*.
 Recline, *takyeh zadan*.
 Recognise (to), *shinākhtan* (*shinās*).
 Recommendation (letter of) *si-fārish-nāmeḥ*.
 Recompense, *'avaz*, *makāfat*, *muzd*, *ajr*; *sazā*, *kaifār*.
 Recompense (to), *ajr dādan*.
 Reconcile (to), *āshti* (*sulḥ*) *kar-dan*, *muṣālahah n*:.
 Reconciliation, *āshti*, *sulḥ*, *muṣālahah*.
 Recreation, *tafarruj*.
 Recruit, *sarbāz i jadīd*.
 Recruit (to), (health), *siḡhat yāftan*: (soldiers), *jam'-āvari k*:.
 Red, *surkh*.
 Redeem (to), *fidā k*:.
 Redeemer, *fidā kunundeh*.
 Redemption, *fidyeh*.
 Redoubt, *qal'eh*, *hiṣn*.
 Reed, *nai*.
 Refer (to), *rujū' n*: *bi*, *rāji' būdan bi*, *ishāreh n*: *bi-sū-yi*.
 Reflect (to), *'aks n*:; (think), *ta'ammul n*:.
 Reformation, *islah*.
 Reformer, *muslih*.
 Refuge, *panāh-gāh*, *panāh*, *mal-jā*, *bast*.
 Refusal, *inkār*, *ibā*.
 Refuse (to), *ibā n*:; *inkār k*:.
 Refute (to), *radd n*:; *mujāb saḡhtan*.
 Regarding, *dar bāb i*, *nisbat bi*, *dār bāreh*.
 Regeneration, *tavallud i tāzeh*.
 Regiment (infantry), *fawj* (Ar. pl. *afvāj*): (cavalry), *hazāreh*.

- Register, *daftar*.
 Regret, *ta'assuf*, *andūh*: *pashī-mānī*.
 Regret (to), *afsūs khayurdan*.
 Regular, *bar hasb i qā'ideh*: (troops) *nizāmī*.
 Regularly, *bi-tartīb*, *bā-qā'ideh*.
 Regulation, *qā'ideh*, *qānūn*.
 Reign, *salṭanat*, *pādshāhī*.
 Reign (to), *salṭanat n.*.
 Rein, *jilau*, *'inān*.
 Reject (to), *radd k.*: *daf' k.*
 Rejoice (to), *shād shudan*, *khvushī k.*.
 Rejoicing, *shādī*, *shādmānī*, *khvushvaqtī*.
 Relate (to), *āvardan*, *hikāyat n.*.
 Relation (relative), *khvīsh*, *qaum va khvīsh*, *qarīb*.
 Reliable *mu'tabar*, *mu'tamad*.
 Reliance, *i'timād*, *i'tiqād*: (on God), *tavakkul*.
 Religion, *dīn* (Ar. pl. *adyān*), *maṣḥab* (Ar. pl. *maṣāhib*).
 Religious, *dīndār*, *muttaqī*, *imān-dār*.
 Remain (to), *māndan*.
 Remainder, *baqiyyeh*, *bāqī*, *mā baqī*.
 Remarkable, *gharīb*, *mashhūr*.
 Remedy, *chāreh*, *'ilāj*; *davā*.
 Remember (to), (*bi*-)*yād āvardan*, *yād dāshdan*.
 Remembrance, *yād-āvarī*.
 Remind (to), *bi-yād āvardan*.
 Reminder, *yād-dāshd*.
 Remorse, *pashīmānī*, *nadāmat*.
 Remote, *dūr*, *ba'id*.
 Remove (to), *bar-dāshdan*, *naql k.*.
 Rend, *darīdan*, *chāk k.*.
 Renegade, *murtadd*.
 Renew (to), *tajdid n.*.
 Renewal, *tajdid*.
 Renewed, *mujaddad*.
 Renown, *shuhrat*, *āwāzeh*.
 Renowned, *niknām*, *mashhūr*.
 Rent (house-), *ijāreh*.
 Rent (to), *ijāreh giriftan*.
 Renter, *mu*, *jir*, *must'ajir*.
 Repair (to), *ta'mīr k.*: *durust k.*.
 Repeat (to), *mukarrar k.*: *bāz guftan*.
 Repeatedly, *mukarraran*.
 Repel (to), *daf' n.*: *mudāfa'eh k.*.
 Repent (to), *taubeh k.*.
 Repentance, *taubeh*.
 Repetition, *takrār*.
 Reply, *javāb*.
 Reply (to), *javāb d.*.
 Report (on dit), *afvāh*: (of fire-arms) *shalik*, *sadd*.
 Report (to), *khabar d.*: *ikhbār n.*.
 Repose, *arām*, *āsāish*, *istirāhat*.
 Repose (to), *arām k.*: *istirāhat k.*.
 Reproach, *zajr*, *ta'zīr*, *sarzanish*, *malāmut*, *taubīkh*, *mu'akhaṣeh*.
 Reproach (to), *taubīkh n.*: *'itāb n.*.
 Reproof, *'itāb*, *taubīkh*.
 Reptile, *khasandeh*, *hasharat*.
 Republic, *daulat i jumhūrīyyeh*.
 Republican, *jumhūrī*.
 Reputation, *abrū*, *niknāmī*, *shuh-rat*.
 Request, *darkhīst*, *tamannā*, *il-timās*.
 Request (to), *darkhīst k.*: *il-timās n.*.
 Requirements, *lavāzim* (Ar. pl. of *lazimeh*).
 Requit, *mukāfat*, *mujāzat*.
 Resemblance, *mushābahat*, *shabāhat*, *shibh*, *miṣāl*.
 Resemble (to), *tashbīh dāshdan* *bi*, *mānand būdan*.
 Reside, *sākin būdan*, *nishastan*, *sukūnat dāshdan*.
 Residence, *manzil*, *makān*, *khāneh*.
 Resident (political), *bālyūz*.
 Resign (to), *az dast dādan*, *isti'fā giriftan*, (*kardan*).
 Resist (to), *muqāwamat n.*: *bā*.
 Resolve (to), *muṣammam sh.*: *taṣmīm bastan*.
 Respect (to), *ihtirām k.*: *muhtaram dāshdan*.
 Respectable, *mu'tabar*, *abrūdār*.
 Respected, *muhtaram*, *mu'azzam*.
 Respite, *muḥlat*.
 Responsible, *mas'ul*: *zāmin*: *mu-kallaf*.
 Rest, *raḥat*, *istirāhat*, *arām*: *ba-qīyyeh*.

- Rest (to), *istirahat* k.; *arām* k:
 Restive, *sarkash*.
 Restless, *mutazasil*.
 Restore (to), *radd* n.; *pas dādan*: *ta'mīr* k:
 Restrain (to), *vā* (*bāz*) *dāshtan*.
 Restraint (self-), *imtina'*, *khpuḍ-dārī*.
 Restrict (to), *ikhṭisār* n.:
 Result, *natījeh*, *ākhir*.
 Resurrection, *qiyām*, *qiyāmat*, *rastakhtz*.
 Retailer, *khurdeh-farūsh*.
 Retain (to), *nigāh dāshtan*.
 Retaliation, *qisās*, *intiḡām*, *'avaz*.
 Retinue, *khadam* *va* *hasham*, *mar-kab*, *qabqabeh*.
 Retreat (to), *pas* (*'aqab*) *nishas-tan* (*nishīn*).
 Retribution, *jizā*, *pādāsh*.
 Return, *murāja'at*, *bāz-gasht*, *rujū'*.
 Return (to), *bāz-gasht* (*murāja-at*) n: *rujū'* k.; *bar-gashtan*, *bāz āmadan*: (give back) *bāz dādan*, *radd* k.:
 Reveal (to), *izhār* n.; *kashf* n.; *makshūf* k.:
 Revelation, *kashf*; *mukāshafat*; *tanzīl*.
 Revenge, *intiḡām*.
 Revenge (to) oneself, *intiḡām giriftan*.
 Reverence, *ta'zīm*, *takrim*, *ihti-rām*, *hūrmāt*.
 Reverend, *muhtaram*, *mukarram*.
 Reverse (disaster), *ṣudameh*, *shikast*.
 Review (military), *sān*.
 Review (to), *sān dādan*.
 Revive (to), *iḡyā* n.; *zindeh* s: (trans.)
 Revolt, *fitneh*, *fasād*, *baghāvat*.
 Revolve (to), *gardish* k.; *daur* k.:
 Revolver, *ṭapāncheh-yi shush lū-leh*.
 Reward, *ajr*. *in'am*: (in next world) *ṣavāb*.
 Rheumatism, *bād*, *vaj' i mafā-sil*.
 Rhinoceros, *kargadan*.
 Rhubarb, *ribās*, *riwand*.
 Rhyme, *saj'*, *qāfiyeh*.
 Rib, *dandeh*.
 Ribbon, *navār*.
 Rice (growing), *shaltūk*: (for food) *birinj*.
 Rich, *daulatmand*, *ghani*, *māldār*.
 Riches, *daulat*, *ghinā*.
 Riddle, *mu'ammā*.
 Ride (to), *savār shudan*.
 Rider, *savār*.
 Ridicule *maskhareh*, *istihzā*, *rish-khand*, *sukhriyyeh*.
 Ridicule (to), *istihzā* etc. k:
 Rifle, *tufang i shish khāneh*.
 Right, *durust*, *rāst*: *munāsib*; *saḥīḥ*; *mustaqīm*.
 Righteous, *'adil*, *sādiq*.
 Righteousness, *'adālat*, *rastī*.
 Rigour, *shiddat*, *sakhtī*.
 Rind, *pūst*, *qishr*.
 Ring, *angushtar*; (signet) *khā-tam*.
 Ring (to), *zang zadan*.
 Ringlet, *zulf*, *gīsū*.
 Riot, *ightishāsh*, *shulūk*, *shūrish*, *ashūb*.
 Ripe, *rasīdeh*.
 Rise (to), *bar khāstan* (*khāz*), *pā shudan*: (of sun), *tulū'* k.; *bar āmadan*.
 Risk, *khatar*.
 Rite, *rasm* (Ar. pl. *rusūm*).
 Rival, *ḥarīf*.
 River, *rūd*, *rūdkhāneh*, *nahr* (Ar. pl. *anhār*).
 Road, *rāh*, *shārī'*, *shāhrah*.
 Roam, *ācāreh gashtan*, *sargardān sh*:
 Roan, *surkhūn*, *qizil*.
 Roar, *bāng*, *ghurrrish*.
 Roar (to), *bāng zadan*, *ghurri-dan*, *ghurrrish* k:
 Roast (to), *kubāb* k.; *biryān* k:
 Rob (to), *duzdādan*.
 Robber, *duzd*, *rāhgan*.
 Robbery, *duzdī*, *rāhzanī*, *sarqat*.
 Rock, *ṣakhrēh*.
 Rocket, *mūshak*.
 Roḡ, *'aṣā*.
 Roe, *āhū*.
 Rogue, *ḥileh-sāz*, *daghā-bāz*.
 Roll, *lūleh*, *tūmār*.

- Roll (to), (intr.) *ghaltidan*:
(trans.) *ghaltānidan*: *pīchānīdan*.
Roller (for roof), *bām-ghaltān*.
Roman Catholic, *pāpāvi*.
Roman, *rūmī*.
Roof, *bām*, *pusht i bām*: (ceiling)
sagf.
Rook, *kalāgh*.
Room, *utāq*.
Root, *rīsheh*: *asl* (Ar. pl. *uṣūl*).
Root (to take), *rīsheh zadan*: (to
root up), *bar kandan*.
Rope, *tanāb*.
Rosary, *tasbīh*.
Rose, *gul i surkh*.
Rosy, *gul-gūn*, *gul-rang*.
Rot (to), *pūsidan*, *gandidan*.
Rough, *durusht*; *nā-hamvār*.
Roughness, *durushti*.
Round, *gird*, *mudavvar*.
Rouse (to), *bar angikhtan*, *tah-
rik k*:
Rout, *hazimat*, *shikast*.
Rout (to), *shikast dādan*.
Row (line), *saff*; (tumult), *han-
gāmeḥ*, *shulūk*, *ightishāsh*, *ghau-
ghā*.
Row (to), *pārū zadan*.
Royal, *mulūkāneh*, *shāhī*, *sultānī*,
shahryārī, *humāyūnī*, *shāhan-
shāhī*.
Rub (to), *malīdan*; *sāidan*, *mā-
lish k*:
Rubbish, *ashqāl*, *khāshāk*.
Ruby, *la'l*, *yāqūt i aḥmar*.
Rudder, *sukkān*.
Rude, *bī-adab*, *gustākḥ*, *vahshi*.
Rudeness, *bī-adabī*, *gustākhtī*,
vahshiyyat.
Ruffian, *lūṭī* (Ar. pl. *alvāt*).
Ruin, *talaf*, *tabāhī*; *kharābī*: *vī-
rāneh*.
Ruin (to), *kharāb k*:
Rule, *ḥukūmat*, *ḥukm-rānī* *qā'i-
deh* (Ar. pl. *quwā'id*) *qānūn*
(Ar. pl. *qavānīn*).
Rule (to), *ḥukm rāndan*, *ḥukm-
rānī n*:
Ruler (instrument), *mīstār*:
(governor), *ḥakīm*, *valī*, *sultān*,
(Ar. pl. *salāṭīn*).
Rumour, *afvāḥ*, *shuhrat*, *avāzeh*.
Run (to), *davīdan*: (flow), *jārī
shudan*: (away), *gurikhtan* (*gu-
riz*), *firār k*:
Rupee, *rūpiyeh*.
Rust, *zang*.
Rusty, *zang-alūdeh*.
Rye, *gandum i siyālī*.
Sabbath (Saturday) *sabt*, *shan-
beh*.
Sable (animal), *sammūr*: (black),
siyālī.
Sabre, *shamshir*.
Sack, *javāl*: (in war), *takht va
tārāj*, *ghārat*.
Sack (to), *ghārat n*:; *chapāu k*:
Sackcloth, *palās*.
Sacrament, *paimān* (*i muqaddas*).
Sacred, *muqaddas*.
Sacrifice, *qurbānī*.
Sad, *dīl-tang*, *dīl-gir*, *ghamgin*,
mahzīn.
Saddle, *zin*.
Saddle (to), *zin k*:
Sadness, *ghamgini*, *dīl-tangī*, *dīl-
giri*, *hūzn*.
Safe, *amin*, *sālim*, *ṣaḥīḥ* *va* *salā-
mat*, *salāmat*: (cupboard), *gan-
jeh*.
Safety, *salāmati*, *amniyyat*.
Sage, *ḥakīm* (Ar. pl. *ḥukamā*),
khīradmand, *dānishmand*.
Sail, *bādbān*, *shirā'*.
Sailor, *mallāḥ*.
Saint, *valī* (Ar. pl. *auliyā*), *pīr*.
Salary, *mavājib*.
Sale, *furūsh*: *harrāj*, *baī'*.
Sallow, *zard*, *parideh-rang*.
Salmon, *āzād-māhi*.
Salt, *namak*: (adj.) *namakin*,
shūr.
Salt-cellar, *namak-dān*.
Salutary, *mufīd*; *guvārā*.
Salutation, *salām*, *tahiyeh*.
Salute (cannon), *shalīk*.
Salute (to), *salām k*: (*guftan*):
shalīk andakhtan.
Salvation, *najāt*, *riḥāi*.
Same, *hamīn*, *hamān*.
Sample, *namūneh*.
Sanction, *īṣn*, *ijāzat*, *riṣā*.

- Sanctity, *taqaddus, qiddasat*.
 Sanctuary, *panāhgāh, maljā, bast*.
 Sand, *riḡ*.
 Sandals, *na'lain* (Ar. dual).
 Sanguinary, *khūn-khṡār, khūn-riz*.
 Sapphire, *yāqūt i kabūd*.
 Sash, *shāl (i kamar)*.
 Satan, *Iblīs, Shaitān* (Ar. pl. *shayātīn*).
 Satiated, *sīr*.
 Satin, *atlas*.
 Satisfaction, *razāmandī: 'avaz*.
 Satisfied, *rāzi, khṡushnūd: sīr*.
 Satisfy (to), *rāzi sāktan, khṡush-nūd k:*
 Saturday, *shanbeh*.
 Saucer, *na'lbakī*.
 Saucepan, *diḡcheh*.
 Savage, *vahshī; (cruel), bi-rahm*.
 Save (to), *rihānidan, rihāi dādan, najāt dādan: hifz k:, mah-fūz dāshān*.
 Saviour, *najāt-dihandeh, munji*.
 Savour, *mazeh*.
 Saw, *arreh*.
 Saw (to), *arreh kashidan, bi-arreh buridan*.
 Say, *guftan (gūy): farmūdan*.
 Saying, *qaul, sukhan*.
 Scabbard, *ghilāf*.
 Scales, *tarāzū*.
 Scandal, *tuhmat, buhtān, iftira*.
 Scar, *dāgh*.
 Scarce, *kam, kam-yāb; qatīl*.
 Scarcity, *kamī: tangī, girāni*.
 Scarlet, *qirmizi*.
 Scatter, *pāshidan, pakhsh k: (vulgar): parākandeh sāktan; afshāndan*.
 Scavenger, *kannās*.
 Scent, *būy; 'atr*.
 Scented, *mu'attar*.
 Sceptre, *'asā*.
 Schism, *shiqāq i dar dīn*.
 Scholar, *muta'allim, ṭalīb* (Ar. pl. *ṭalabeh, ṭullab*): (learned man), *'ālim* (Ar. pl. *'ulamā*).
 School, *madraseh, maktab*.
 Schoolmaster, *mu'allim, akhṡund, ustād*.
 Science, *'ilm* (Ar. pl. *'ulūm*).
 Scissors, *mīqrāz, qainchī*.
 Scold (to), *malāmat k:; 'itāb n:*
 Scorn (to), *taḡqīr n:; ihānat n:*
 Scorpion, *'aqrah, kaḡdum*.
 Scourge (to), *tazīyāneh zadān*.
 Scout, *jāsūs*.
 Scratch (to), *khāridan, khirāshidan*.
 •Scream, *gharīv*.
 Screen, *pardeh*.
 Screw, *pich*.
 Scribe, *katīb, navisandeh, khṡush-navis, muḡharrir*.
 Scriptures (Holy), *kutub i muqaddaseh*.
 Scroll, *tūmār*.
 Scull (oar), *pārū*.
 Sea, *daryā, baḡr* (Ar. pl. *biḡār*).
 Seal, *muhr, khātām*.
 Seal (to), *muhr k:; makhtūm s:*
 Sealing-wax, *lūk*.
 Seam, *darz*.
 Seaman, *mallāh*.
 Search, *taftish, tafahḡus, justujū*.
 Search (to), *justan (jūy), justujū k:; taftish n:; tafahḡus k:*.
 Season, *fasl* (Ar. pl. *fuṡūl*), *mausam*.
 Seat, *nishāman: (of government) maḡarr i ayāleh*.
 Seat (to), *nishāndan*.
 Second, *duvrum, dūyum, sāni: (of time), sāniyyeh*.
 Secret, *rāz, sirr* (Ar. pl. *asrār*): (adj.) *makhfi, panhān, nihān, pūshideh*.
 Secretary, *mīrzā, mustaufi, nāib*.
 Secretly, *dar khafā, sirran*.
 Sect, *firḡeh, ṭāifeh*.
 Secular, *dunyāvī*.
 Secure, *amīn; imin, mahfūz, salāmat*.
 Security, *amniyyat, salāmati: (person), zāmin*.
 Sedition, *fitneh, baḡḡavat*.
 Seditious, *fitneh-angiz, mufsid*.
 Seduce, *ighwā n:; farīftan (farīb)*.
 See! (behold!) *īnak, hān*.
 See (to), *dīdan (bīn)*.
 Seed, *tukhm*.
 Seek (to), *justan (jūy), justujū k:*.

- Seem (to), *namūdan* (*namāy*).
 Seize (to), *giriftun* (*gir*); *giriftār* k.; *dasgīr* k.:.
 Seldom, *kam*, *kamtar*.
 Select (to), *bur guzidan* (*guzīn*), *ikhtiyār* k.; *mumtāz* n.; *intikhāb* k.:.
 Self, *khud*, *khvīsh*, *khvīsh-tan*.
 Selfish, *khvudgharaz*.
 Sell (to), *furūkh-tan* (*furūsh*).
 Send (to), *firistādan*, *irsāl* n.: (— for), *talab dāshtan*, *khvān-dan*.
 Sense, *hiss* (Ar. pl. *aḥsās*); 'aql, *fahm*, *hūsh*.
 Senseless, *bī-hiss*, *bī-havāss*: *bī-fahm*.
 Sensible, *bā-hūsh*, 'aql, *fahīm*.
 Sensual, *naf-āni*, *shahvat-parast*.
 Sensuality, *naf-āniyyat*, *shahvat-parastī*.
 Sentence (gram.), *jumleh*, *faqāreh*: (legal), *ḥukm*, *fatwā*, *fai-ṣal*.
 Sentinel, *qarācul*, *kashīkchī*, *pās-bān*.
 Separate, *judā*, 'alā'ḥaddeh.
 Separate (to), *judā* k.:.
 Separately, *judāgāneh*, *fardan furd*.
 Separation, *mufāraqat*, *firāq*, *judāī*.
 September, *aitūl*.
 Sepulchre, *qabr* (Ar. pl. *qubūr*), *maqbarah*, *gūr*.
 Seraglio, *andurūn*, *ḥaram*.
 Sergeant, *vakīl*.
 Sermon, *va'z*, *mau'izeh*.
 Serpent, *mār*.
 Servant, *nuukar*, *khādim*, *mulā-zir*.
 Serve (to), *khidmat* k.:.
 Service, *khidmat*, *khidmat-guzārī*.
 Session, *ijlās*.
 Set (to), (of sun), *ghurūb* n.; *furū raftan*.
 Several, *chand*, *chand tā*, *ba'zī*.
 Severe, *sakht*, *shadīd*.
 Severity, *sakhtī*, *shiddat*.
 Sew (to), *dūkh-tan* (*dūz*).
 Sewer, *ab-rīz*.
 Sex, *jins*.
 Shade, } *sāyeh*.
 Shadow, }
 Shake (to), (intr.), *takān* k.; *junbīdan*; *larzīdan*: (trans.) *takān dādan*, *junbānīdan*.
 Shame, *shurm*, *hayā*, *khajālat*, *sharmāndagi*: (disgrace), *nang*, *rusvāt*, 'ār.
 Shameless, *bī-sharm*, *bī-hayā*.
 Shape, *shikl*, *ṣūrat*, *ha'at*.
 Share, *qismat*, *bahre*.
 Share (to), *taqsim* k.; *qismat* k.: (intr.) *sharīk būdan*.
 Sharp, *tiz*, *tund*.
 Sharpness, *tizī*.
 Shatter (to), *pāreh pāreh* k.:.
 Shave (to), *tarāshīdan*.
 Shawl, *shāl*.
 Shear (to), *pashm būrīdan*.
 Sheath, *ghilāf*.
 Shed *kappār*.
 Shed (to), *rīkh-tan* (*rīz*).
 Sheep, *gūsfand*, *mīsh*.
 Sheepfold, 'aghīl (i *gūsfand*).
 Sheet, *chādūr*: (paper) *varaḳ* (Ar. pl. *aurāḳ*).
 Shell, *ṣadaf*: (of nut), *pūst*, *qishr*.
 Shelter, *panāh*, *maljā*.
 Shepherd, *shubān*.
 Shield, *sipar*.
 Shine, *tābīdan*.
 Ship, *kashī*, *jahāz*.
 Shocking, *haukhāk*.
 Shoe, *kafsh*: (European) *arūsi*.
 Shoot (to), *gulūleh andākhtun*.
 Shop, *dukkān* (Ar. pl. *dakākīn*).
 Shore, *kinār*, *sāhil* (Ar. pl. *savā-hil*).
 Short, *kūtah*.
 Shot (small), *sāchmeh*.
 Shoulder, *shāneh*, *dūsh*, *kitf* (Ar. pl. *aktāf*).
 Shout, *bāng*, *ghirīv*.
 Shout (to), *bāng zadan*.
 Show, *tamāshā*.
 Show (to), *namūdan* (*namāy*), *nishān dādan*.
 Shrimp, *margū*.
 Shrine, *ziyarat-gāh*, *imām-zādeh*, *zāviyeh*, *mazār*.
 Shroud, *kājan*.

- Shrub, *būteh*.
 Shun (to), *ijtināb n: az, parhiz k:*.
 Shut (to), *bastan (band), bi-ham guzāsh-tan*.
 Sick, *bimār, nā-khpush, mariz: (to be —), hāl na dāshtan*.
 Sickness, *maraz (Ar. pl. amrāz), bimari, nā-khpushi; kisalat*.
 Side, *pahlū-jāmb, taraf (Ar. pl. aṭraf), sū*.
 Siege, *muhāsareh*.
 Sieve, *ghurbāl*.
 Sigh, *āh*.
 Sight, *nazar, didār: bināi (spectacle) tamāshā*.
 Sign, *nishān, ishāreh, 'ālamat, aṣar*.
 Sign (to), *imzā navishtan*.
 Signal, *ishāreh, 'ālamat*.
 Signature, *imzā, shihēh*.
 Signet, *khātam*.
 Significance, *ma'ni, maṭlab (Ar. pl. maṭlīb): (importance) a-hammiyyat*.
 Signify (to), *ma'ni dāshtan*.
 Silence, *khāmū-hi, sukūt*.
 Silent, *khāmūsh, sākīt*.
 Silk, *abrishum*.
 Silly, *bi-hudeh: nādan, bi-fahm*.
 Silver, *nuqreh: (adj.) nuqreh-i, simin*.
 Similar, *mišl, mēnand, yaksān*.
 Similarity, *mišāl, mushābahat*.
 Simple, *basit: bi-riyā, sādeh-dil*.
 Simplicity, *sādeh-dilī*.
 Simply, *maḥẓ, faqaṭ*.
 Sin, *gunāh: guṣūr, taqsir*.
 Sin (to), *gunāh k:*.
 Since, *chūnkih, az bas kih, zānrū kih, zirā kih: (from time that), az ān vaqt kih, az hini kih*.
 Sincere, *khālis, sādīq, bi-riyā*.
 Sincerity, *ikhhlās, sidq*.
 Sinew, *pai, 'aṣab (Ar. pl. a'ṣāb)*.
 Sing (to), *sarāidan: khayāndan*.
 Singer (musician), *muṭrib, mu-ghannī*.
 Single, *mufrad, yak, yagāneh; farid, vāhid*.
 Singular (gram.), *mufrad: (strange) gharīb*.
 Sink (to), *gharq sh:*.
 Sinless, *bi-gunāh, ma'ṣūm*.
 Sinner, *gunāh-kār*.
 Sir, *aqā, Ṣahib*.
 Sister, *khayāhar, hamshireh*.
 Sit (to), *nishastan (nishin): ju-lūs n:*.
 Site, *vaṣ'*.
 Size, *andāzeh, miqdār*.
 Skating, *yakh-bāzi*.
 Skein (of thread), *kilāfeh*.
 Skiff, *zauraq*.
 Skilful, *hunarmund, qābil, hāṣiy, zarang, zirak*.
 Skill, *humar, qābiliyyat*.
 Skin, *pūst; charm, jild*.
 Skin (to), *pūst kandan*.
 Skirt, *dāman*.
 Skull, *kāseh-yi sar, jumjumel (Ar. pl. jamājim)*.
 Sky, *asmān, falak (Ar. pl. af-lak)*.
 Slack, *sust, shul*.
 Slackness, *susti, fatrat*.
 Slake (to), *nishāndan*.
 Slander, *buhṭān, tuhmat, ghibat*.
 Slate, *lauh (Ar. pl. alvāḥ)*.
 Slave, *bandeh, ghulām*.
 Slavery, *bandagi, ruhūdiyyat*.
 Slay (to), *kushtan, bi-qatl rasān-idan*.
 Sledge, *kāshkeh-yi barfi*.
 Sleep, *khayāb, naum, manām*.
 Sleep, *khayābidan, khayāb raftan, dar khayāb būdan*.
 Sleeve, *āstin*.
 Slender, *nāzūk, bārik*.
 Slide (to), *laghẓidan*.
 Slipper, *pāpūsh*.
 Slippery, *laghẓandeh*.
 Slowly, *kund, yarāsh, ahisteh*.
 Small, *khayurd, kūchik: rizeh*.
 Smallpox, *ābileh*.
 Smart, *zarang; (pain) dard, alam (Ar. pl. ālām)*.
 Smash (to), *shikastan (shikan)*.
 Smell (to), *shamidan, shanidan*.
 Smell, *būy*.
 Smile, *tabassum*.
 Smile (to), *tabassum k:*.
 Smite (to), *zadan (zan)*.
 Smith, *ahingar*.

- Smoke, *dūd*.
 Smoke (to), *kashidan*.
 Smooth, *hamvār*, *ṣāf*.
 Smother (to), *khafeh k*:
 Snake, *mār*.
 Snare, *taleh*, *dām*.
 Sneeze 'atseh.
 Sneeze (to), 'atseh *zadan* (*kar-dan*).
 Snipe, *nūkdarāz*.
 Snore (to), *klurkhur k*:.
 Snout, *pūz*.
 Snow, *barf*.
 Snow (to), *barf āmadan* (*bari-dan*).
 Snuff, *nushūq*.
 So, *chīnīn*, *badīn taur: bi-nau'* -i *kīh*.
 Soap, *sābūn*.
 Society, *mu'asharat*, *shuhbat*: (company), *anjuman*, *sharakat*.
 Socks, *jurab*.
 Sod, *kutūkh*.
 Soft, *narm*, *nazuk*: *mulaim*.
 Sojourn, *iqāmat*, *tavaqquf*.
 Solace, *tasalli*, *dil-āsāi*.
 Solar, *shamsi*.
 Solder (to), *qal' k*:, *lahīm k*.
 Soldier, *sarbaz*, *sipāhi*.
 Solitary, *tanhā*.
 Solitude, *khalvat*.
 Solve (to), *hall k*:.
 Some, *chand*, *ba'zi: qadri*.
 Son, *pisar*, *qalad* (Ar. pl. *awlād*).
 Song, *surūd*.
 Soon, *zūd*.
 Sop, *luqmeh*.
 Sorcerer, *jādūgar*, *sūhīr*.
 Sorcery, *jūdū*, *jādūgari*, *sihr*.
 Sorrow, *gham*, *andūh*, *hūzn*, *dil-tangī*.
 Sorrow, *ghamgīn*, *ghamnāk*, *hazīn*, *maḥzūn*, *dilgīr*, *diltang*.
 Sort, *qism* (Ar. pl. *aqsām*), *nau'* (Ar. pl. *anṣā'*), *qabīl*.
 Soul, *rūh* (Ar. pl. *arvāh*): *jān*.
 Sound, *avāz*, *ṣadā*, *ṣaut*: (adj.) *durust*, *ṣaḥīḥ*: (— sleep) *gīrān*, *sangīn*.
 Sound (to), *navākhtan*, *zadan*.
 Soup, *shūrva*, *ab-gūsh*.
 Sour, *turush*.
 Source, *asl* (Ar. pl. *uṣūl*), *maṣ-dar*, *mabdhā*, *yanbū'* (Ar. pl. *yanābi'*), *manba'*.
 South, *junūb*.
 Souvenir, *yādgār*.
 Sovereign, *sultān* (Ar. pl. *salā-tīn*), *pādshāh*: (money) *līreh*.
 Sovereignty, *salṭanat*, *pādshāhi*.
 Sow (to), *kāshṭan* (*kār*).
 Sower, *kārandeh*, *baḡrgar*.
 Space, *fāṣleḥ*: (time), *muddat*.
 Spacious, *vasī'*, *farākḥ*.
 Spade, *bīl*.
 Span, *vajab*.
 Sparing, *kam-kharj*.
 Spark, *sharāreh*, *ātash-pāreh*.
 Sparrow, *gunjishk*.
 Speak (to), *guftan* (*gūy*), *ḥarf zadan*, *sukhan rāndan*.
 Speaker, *qāil*, *gūyandeh*.
 Spear, *nuzeh*.
 Special, *khāṣṣ*, *makhṣūs*.
 Specially, *khūṣūṣan*, 'ala'l *khūṣūs*.
 Species, *nau'* (Ar. pl. *anva'*), *jīns*, *qism*.
 Speck, *lakkeh*.
 Spectacle, *tamāshā*.
 Spectacles, 'ainak.
 Speech, *kalām*, *guftār*: *nutq*, *tanattuq*, *khatāb*.
 Speed, *sur'at*, *shitāb*, *ta'jīl*, 'aja-leh, *tundi*.
 Spell (to) *imlā k*:.
 Spelling, *imlā*. [*talaf n*:
 Spend (to), *kharj k*:, *ṣarf k*:,
 Spice, *advīyyeh*.
 Spider, 'ankabūt.
 Spill (to), *rikhtan* (*riz*).
 Spin (to), *rishtan* (*ris*), *risidan*.
 Spinach, *isfināj*.
 Spire, *manār*, *manareh*.
 Spirit, *rūh* (Ar. pl. *arvāh*); (courage), *dīlīr*, *shujā'at*: (li-quor), 'araq: (Holy Spirit), *Rūḥu'l Qudus*.
 Spiritual, *rūḥānī*.
 Spirituality, *rūḥāniyyat*.¹
 Spit (instrument), *sikh*.
 Spit (to), *tuf zadan*.
 Spite, *kīneh*, *bad-khāhī*: (in spite of), *bā vujūdī kīh*, *bi-raghīm i 'anf*.

- spittle, *tuf*, *ab i dahān*.
 splendour, *raunaq*, *jalveh*.
 split (to), *shikaftan*.
 spoil (to), *zāyi' k:*, (pillage),
gharat n:.
 sponge, *abr*, *isfanj*.
 sponsor, *zāmin*.
 spoon, *qāshuq*.
 sport, *bāzi*, *tafarruj*: *shikār*.
 sportsman, *shikār-chī*.
 spot (mark), *lakkeh*: (place),
jāy.
 spotless, *bi-dāgh*, *bi-'aib*.
 spout, (on roof), *nāv-dān*.
 Spread (to), (trans.), *gustardan*,
pahn k:, *parākandeh k:*, *pā-*
shidan: (circulate), *intishār*
dādan: (intr.), *shuyā' yāftan*,
intishār yāftan.
 Spring (season), *bahār*: (of
 watch), *fanar*: (water), *chash-*
meh.
 Spring up (to), *jastan* (*jah*), *sar*
zadan; *rūidan*; *rūshidan*.
 Sprout (to), *nimuvv k:*, *rūidan*.
 Spur, *mihmiz*.
 Spur (to), *mihmiz zadan*, *bar*
angikhtan.
 Spurious, *qullābi*, *qalb*, *magh-*
shūsh.
 Spy, *jāsūs*.
 Squadron, *dasteh*.
 Square, *murabba'*, *chahār-gūsheh*:
 (city); *maidān*, *chahār-sū*.
 Squeak (to), *mikh-mikh k:*.
 Squeeze (to), *afshurdan* (*af-*
shār), *chalāndan*.
 Stable, *taileh*, *akhūr*.
 Staff, *'asā*.
 Stag, *gavazn*, *marāl*.
 Stage (on journey), *manzil* (Ar.
 pl. *manāzil*).
 Stain, *lakkeh*, *dāgh*.
 Staircase, *pilleh*.
 Stale (food), *bayāt*, *shab-māndeh*.
 Stalk, *sāq*, *sāgeh*.
 Stallion, *naryān*.
 Stammer, *lukneh k:*.
 Stamp (postage), *tamr*.
 Stand (to), *istādan*, *pā shudan*.
 Standard (flag), *'alam*, *livā*, *bai-*
raq.
 Star, *sitāreh*, *najm* (Ar. pl. *nu-*
jūm).
 Starch, *nishasteh*.
 Stare (to), *nik nigaristan*, *chashm*
duktan.
 Start, *ravāneh sh:*, *kūch k:*, *ha-*
rakat k:, *rāh uftādan*.
 State, *hāl*, *halat*, *ahvāl* (Ar. pl.
 • of *hāl*) *kāfiyyat*: (nation), *dau-*
lat (Ar. pl. *duval*).
 Statement, *qūl*, *sukhan*; *truzīh*.
 Station, *makan*, *jāy*: *martabeh*.
 Statue, *mujassameh*.
 Stature, *qudd*, *qūmat*.
 Statute, *qānūn* (Ar. pl. *qavā-*
nin).
 Stay (to), *māndan*.
 Stead (in-), *bi-'avaz*; *bi-jā-yi*.
 Steadfast, *ustuvār*, *pāyadār*, *ru-*
sikh, *ṣābit*, *bar-qarār*.
 Steal (to), *duzdīdan*, *duzdi k:*,
sarqah (*sariqeh*) *k:*.
 Steam, *bukhār*.
 Steamer, *kashī-yi bukhār*.
 Steed, *asb*, *markab*.
 Steel, *fūlad*.
 Steep, *surāzir*, *part* (vulg.).
 Steep (to), *khisānīdan*, *tar kar-*
dan.
 Stench, *bū-yi bad*, *gand*, *'ufūnat*.
 Step, *qadam* (Ar. pl. *uqdam*):
 (stair), *darajeh*, *pilleh*.
 Stern (adj.), *muta'abbis*: (of
 ship) *tafar*, *avākīr*.
 Steward, *nāzir*.
 Stewardship, *nazārat*.
 Stick, *chūb-dast*.
 Stick (to), (intr.), *chashīdan*, *pai-*
vastan, *mulhaq būdan*: (trans.),
chasbanīdaq, *mulhaq s:*.
 Stiff, *sahit*, *khushk*, *sift*.
 Stiffnecked, *gardan-kash*, *sar-*
kash.
 Still (adj.), *sākit*, *sākin*, *āsūdeh*,
arām: (till now), *hanūz*, *tā*
hāl.
 Stimulate (to), *bar angikhtan*,
tahrik n:.
 Sting, *nish*: (to sting), *nish*
zadan.
 Stink (to), *gandidan*, *muta'affin*
būdan.

- Stir (to), (intr.), *ḥarakat k*:: (trans.) *junbānidan*, *junbish dadan*, *bar ham zadan*, *bar angikhtan*.
 Stirrup, *rikāb*.
 Stockings, *jurāb*.
 Stomach, *mīdeh*; *shikam* (belly).
 Stone, *sang*: (of fruit), *khasteh*, *hasteh*, *tulkeh*.
 Stone (to), *sangsār n*:
 Stoop (to), *kham shudan*.
 Stop (to), (intr.), *istādan*, *rā istādan* (ist): (trans.), *bāz* (vā) *dāshtan*, *māni' shudan*.
 Store, *zakhireh*: (— house) *makhzan*, *andār*.
 Stork, *laqlaq*.
 Storm, *ṭūfān*: (in war) *yūrish*, *hamleh*, *hujūm*.
 Storey, *tabaqeh*, *martabeh*.
 Story, *ḥikāyat*, *qışseh* (Ar. pl. *qışas*), *naql*.
 Stout, *qavi*, *tanūmand*: *farbiḥ*.
 Stove, *bukhari*.
 Straight, *rāst*, *mustaqim*.
 Strait, *tangrah*.
 Strange, *gharib*; *badī*.
 Stranger, *gharib* (Ar. pl. *ghura-bā*), *ajnabī*.
 Strangle (to), *khafeh k*:
 Strap, *tasmeh*, *charm*.
 Straw, *kāh*.
 Strawberry, *tūt i farangi*.
 Stream, *jūy*, *jūb* (vulg.); *sail*.
 Street, *kūcheh*, *rāh*.
 Strength, *quvvat*, *tavānai*.
 Strengthen (to), *qavi sākhtan*, *mustahkam s*:
 Stress, *ta'kid*.
 Stretch (to), *darāz k*: *kashidan*.
 Strife, *nizā'*, *munāza'at*.
 Strike (to), *zadan* (zan).
 String, *nakh*, *risman*; *tār*.
 Strip (to), *birūn k*: *kandan* (li-bās), *lukht k*: (vulg.)
 Stripe, *zarb khatt*.
 Strive (to), *kūshidan*, *kūshish k*: *jadd va jahd n*: (contend), *nizā' k*: *mujādaleh n*: *jengi-dan*.
 Stroll, *gardish*, *tafarruj*.
 Strong, *qavi*, *tavānā*, *zūrāvar*.
 Struggle, *kashmakash*.
 Stubborn, *khṛudsar*, *sārkash*, *mu'awid*.
 Student, *muta'allim*; *talib* (Ar. pl. *ṭalabeh*, *tullāb*).
 Study, *dars*, *ta'allum*, *dirāsāt*.
 Stuffing, *ḥashv*.
 Stumble (to), *laghzidan*.
 Stumbling-block, *sang i tuṣādum*.
 Stupid, *bi-fahm*; *aḥmaq*, *ableh*.
 Stupidity, *ablali*, *ḥimāqat*.
 Stupor, *ghash*.
 Stutter (to), *lukneh k*:
 Style, *'ibarat*.
 Subdue (to), *muti' sākhtan*.
 Subject (matter), *matlab* (Ar. pl. *matālib*), *mauṣū'*: (of king), *ra'yyat* (Ar. pl. *ra'aya*) *tabi'*.
 Subjunctive, *mashrūt*, *muqayyad*.
 Sublime, *'ali*, *rafi'*.
 Sublimity, *'uluw*, *rifāt*.
 Submission, *inqiyād*, *itā'at*, *ib-tihāl*, *zarā'at*.
 Subunit (to), *muti' sh*: *farman burdan*.
 Subsistence, *guzrān*, *zindagāni*.
 Substance, *jauhar*: *aṣl i matlab*.
 Substantive, *ism i zat*.
 Suburbs, *navāhi*, *savād*.
 Succeed (to), *kāmyab sh*:
 Successor, *jāy-nishin*, *khalaf* (Ar. pl. *khulafā*).
 Succinct, *mukhtaṣar*.
 Succour, *madad*, *kumak*, *i'ānat*, *yāri*.
 Such, *chīnān*, *chīnin*, *hamchīnān*.
 Suck (to), *mukidan*.
 Sudden, *nagahān*.
 Suddenly, *daf'atan*, *baghtatan*, *nāgāh*.
 Suet, *pīh*.
 Suffer, *alam kashidan*, *dard didan* (*kashidan*): *tūhammul n*: *mutaḥammil būdan*: (permit) *gu-zārdan*, *iṣn dādan*.
 Suffering, *dard*, *alam* (Ar. pl. *alam*), *vaja'* (Ar. pl. *aujā'*).
 Sufficiency, *kifāyat*.
 Sufficient, *bas*, *kāfi*, *vāfi*.
 Sugar, *shakar*, (lump sugar) *qand*: (sugar cane) *nai-yishakar*.

Suicide, *qatl i nafs i khṛud*.

Suit (of clothes), *dast i libās*:
(law —) *murāja'eh*.

Suit (to), *bi-kār (bi-dard) khṛur-*
dan, farākhṛur āmadan.

Suitable, *munāsib, shāyisteh, bi-jā*.

Suite, *khadam va hasham*.

Sulphur, *gūgird*.

Sultan, *sultān* (Ar. pl. *salātin*).

Sum (of money), *mablagh*.

Summer, *tubistān*: (— residence)
yailāq.

Summit, *qulleh, sur*.

Summons (written), *iḥzār*.

Sun, *khṛurshid, shams*.

Sunshine, *āftāb*.

Sunday, *yakshambēh*.

Superior, *faig, a'lā', afzal*.

Superlative degree, *tafzīl*.

Supper, *shām*: (Lord's Supper)
'ashū-yi Rabbāni.

Supplication, *iltimās, istid'ā,*
mas'alat, ibtihāl.

Suppose (to), *farz k:; qiyās k:;*
pandāshatan.

Sure, *yagīn, muḥaqqaq*.

Surety, *zāmin: zāmānat*.

Surface, *ṣafheh, saṭh, rūy*.

Surgeon, *jarrāh*.

Surgery, *jarrāhi*.

Surname, *kunyah: laqab* (Ar. pl.
alqāb).

Surpass (to), *sibqat burdan bar*.

Surprise, *'ajab, ta'ajjub, diḥshat,*
ḥairat.

Surprise (to), *bi-ḥairat andakh-*
tan: (to be surprised), *ta'aj-*
jub n: (dāshtan).

Surrender (to), (trans.) *taslim*
n:; sipurdan (sipār), ḥai'aleh k:.

Surround (to), *daur i—rā giriftan*.

Surroundings, *atrāf* (Ar. pl. of
tarāf), *navāhi* (Ar. pl. of *nā-*
hiyeh).

Suspicion, *shubheh, shakk, shāyi-*
beh.

Suspicious, *bad-gamān: pur-shub-*
heh.

Sustenance, *qūt, ghaṣā; guṣṛān*.

Swallow, *parastū*.

Swallow (to), *bal'idan, furū bur-*
dan, bal' numūdan.

Swamp, *mashūleh, lajan-zār*.

Swan, *ghau*.

Sway, *hukm-rāni, farmān-farmāi.*
riyāsāt.

Swear (to), *qasam (saugund)*
khṛurdan.

Sweat, *'araq*.

• Sweep, *jārūb k:; rūftan (rūb)*.

Sweet, *shirin*.

Sweets, *shirīni*.

Sweetness, *shirīni*.

Swell (to), *bād k:.*

Swelling, *varam*.

Swift, *tund, zūd, tizrau*.

Swiftness, *tundi, zūdi, sur'at*.

Swim (to), *shuna (shināvari) k:.*

Swindle (to), *farīftan (farīb),*
gūl zadan.

Swine, *khūgān, khānāzir* (Ar. pl.
of *khinzir*).

Swoon, *ghash*.

Sword, *shamshir, suif* (Ar. pl.
suyūf).

Syllable, *juz' i lafz*.

Symbol, *'alāmat*.

Sympathetic, *bā-rigqat, mushfiq*.

Sympathy, *rigqat, shafaqat*.

Symptom, *'alāmat, aṣar* (Ar. pl.
aṣār).

Synagogue, *kaniseh* (Ar. pl. *ka-*
nāis).

Synod, *majlis*.

Syntax, *naḥv*.

Syringe, *āb-duzdak*.

System, *intizām, naẓm*.

Table, *miz*.

Tablecloth, *sufreh, khṛān*.

Tablet, *lauh* (Ar. pl. *alwāh*).

• Tail, *dum, dūnbāl*.

Tailor, *khayyāt*.

Take (to), *giriftan (gir)*; (away),
bar dāshtan: (— care) *bar*
ḥazar būdan, khabar dāshtan.

Tale, *qisṣeh* (Ar. pl. *qisās*), *hi-*
kāyat, dāstan.

Talent, *fazilat, khaslat* (Ar. pl.
khīṣāl): *firāsāt*.

Talisman, *tīlism*.

Talk (to), *ḥarf zadan, suḥan*
rāndan, guftugū k:.

Tall, *buland-qadd*.

- Tallow, *pih*.
 Talon, *chang, changāl*.
 Tambourine, *dāreh*.
 Tame, *rām, khānagi*.
 Tank, *hauz, āb-anbār*.
 Tape, *navāreh*.
 Tar, *qir*.
 Tarantula, *rutail*.
 Target, *hadaf, nishāneh*.
 Tariff, *nirkl*.
 Tartar, *Tātār*.
 Taste, *mazeh; zaug, zūiqeh*: (good —) *saliqeh*.
 Taste (to), *chashidan, mazeh giriftan*.
 Tavern, *sharāb-khāneh*.
 Tax, *bāj*: (taxes), *māliyāt*.
 Tea, *chāhi, chāi*.
 Teach (to), *amīzanidan, ta'lim dādan*.
 Teacher, *mu'allim, ustād*.
 Teapot, *qūrī*.
 Tear, *ashk*.
 Tear (to), *daridan, chāk kardan*.
 Telegram, *talagrāf*.
 Telegraph, *talagrāf*: (to —) *talagrāf zadan*.
 Telegraphist, *talagrāfchi*.
 Telescope, *dūr-bin*.
 Tell (to), *guftan, ittīlā' dādan, muttālī' s:*.
 Temper, *mizāj, khūy, tab', tabi'at*.
 Temperance, *i'tidāl, parhiz*.
 Tempest, *tūfān*.
 Temple, *quds, haikal*.
 Temporary, *muvaqqat*.
 Tempt (to), *tajribeh k; azmāish n:*.
 Temptation, *tajribeh, azmāish*.
 Tenant, *mustajir*.
 Tender, *narm, mulāim*.
 Tenderness, *narmī, mulāyimat*.
 Tenet, *'aqideh* (Ar. pl. *'aqā'id*).
 Tense (gram.), *zamān*.
 Tent, *khaimeh, chādūr*.
 Tepid, *shirgarm*.
 Termination, *ākhir, itmām, 'aqibat, anjām*.
 Terrace, *sakkū*.
 Terrible, *hawlāk, hāil, muhib*.
 Terrify (to), *tarsānidan*.
 Territory, *marz o būm, malk*.
 Terror, *hawl, dihsht, nihib, haibat*.
 Testament, *vasiyyat-nāme*: (Old T.), *'ahd i 'atiq*, (New T.) *'ahd i jadid*.
 Testify (to), *shahādut dādan*.
 Testimony, *shahādāt, gavāhi*.
 Text (of book), *matn*: (verse), *āyeh*.
 Than, *az*.
 Thank (to), *shukr k; tashakkurn:*.
 Thanks, *shukr*.
 Thanksgiving, *shukr-guzāri*.
 That, *ān: kih*.
 Thaw (to), *āb shudan*.
 Theft, *duzdi, sargeh* (*sariqeh*).
 Then, *pas, āngāh, ba'd az ān: dar ān sūrat, az ān jihat*.
 Thence, *az ānjā: az ān sabab: az ān zamān*.
 Theology, *hikmat i rūhāni*.
 Theory, *qiyās, hads*.
 There, *ānjā*.
 Therefore, *lihāzā, banā bar ān, az ān jihat*.
 Thermometer, *garmā-namā*.
 Thick, *kuluft*.
 Thief, *duzd, sariq*.
 Thigh, *rān*.
 Thimble, *angushtāneh*.
 Thin, *lāghir: barik*.
 Thing, *chiz, amr* (Ar. pl. *umūr*), *shai* (Ar. pl. *ashyā*).
 Think (to), *fikr* (*tafakkur, ta'ammul, khiyāl*) *kardan* (about, *dar*): (fancy) *gamān k: (burdan), ingūshdan* (*ingār*), *pan-dāshtan* (*pandār*), *dānistān* (*dān*).
 Thirst, *tishnagi, 'atash*.
 Thirsty, *tishneh*.
 Thistle, *kangar khasak*.
 Thither, *bi-ānjā, ānjā*.
 Thorn, *khār*.
 Thorny, *khār-dār, pur-khār*.
 Thorough, *kāmil, tūmm, tamām*.
 Thoroughbred, *asil*.
 Though, *agarchih, harchand kih, bā vujūdi kih*.
 Thought, *fikr, tafakkur, khiyāl, ta'ammul, ra'i*.
 Thoughtless, *bi-fikr*.
 Thread, *nakh, rishteh, rismān*.
 Threat, *tahdid, va'id*.

- Threaten (to), *tahdid*, *n*:.
- Threshing-floor, *kharman-gāh*.
- Threshold, *astāneh*.
- Thrice, *sih bār*, *sih martubeh*, *sih daf'eh*.
- Throat, *galū*, *halq*.
- Throne, *takht*, *sarir*.
- Through, *az*, *az rāh i*; *bi*, *bi-vasīleh-yi*.
- Throw (to), *andākhtan* (*andaz*), *afkandan*.
- Thumb, *shast*, *ibhām*.
- Thunder, *ra'd*.
- Thunderbolt, *sā'iqeh*.
- Thursday, *panj-shanbeh*.
- Thus *chunin*, *badin taur*.
- Tide (flood-), *madd*: (*ebb-*) *jazr*.
- Tidings, *khabar* (Ar. pl. *akhbār*), (*glad —*), *muždeh*.
- Tidy, *jā bi-jā*.
- Tidy (to), *jā bi-jā kardan*.
- Tie (to), *bastan* (*band*).
- Tiger, *babr*.
- Tight, *tang*, *muhkam*, *sift*.
- Tile, *kāshi*.
- Till, *tā*, *hattā'*: *tā vaqti kih*.
- Timber, *chūb*.
- Time, *vaqt* (Ar. pl. *auqāt*), *zamān* (Ar. pl. *azmāneh*): *zamāneh*; *hīn*, *hīngām*: (*leisure*), *fursat*.
- Timid, *tarsān*, *kam-dīl*, *khāif*.
- Timidity, *tārs*, *kamdīli*, *khauf*.
- Tin, *halabi*.
- Tin-opener, *halabi-bur*.
- Tinder, *qau*.
- Tiny, *kūchik*, *khurd*, *kūchulī* (*vulg.*).
- Tip, *sar*, *nauk*.
- Tipsy, *makhmūr*, *mast*.
- Tired, *khasteh*.
- Tithe, *'ushr*, *dahyak*.
- Title, *laqab* (Ar. pl. *alqāb*); (*of book*) *'unvān*: (*claim*), *iddi'a*.
- To, *bi*.
- Toast, *nān i birishteh*.
- Tobacco, *tūtūn*: (*coarse*) *tan-bakū*.
- To-day, *amrūz*.
- Toe, *angusht i pāy*.
- Together, *bā-ham*, *hamrāh*.
- Toil, *mīhnat*.
- Token, *ishārehi*, *'alāmat*.
- Toll, *rāh-dārī*.
- Tomato, *badinjān i farangi*.
- Tomb, *qabr* (Ar. pl. *qubūr*), *maq-bareh*.
- To-morrow, *fardā*: *bāmdādān*.
- Tone, *ṣadā*, *navā*.
- Tongs, *anbur*.
- Tongue, *zabān*, *lisān* (Ar. pl. *alsāneh*): (*of fire*), *zabāneh*.
- Too (much), *ziyād*: (*also*) *niz*, *ham*.
- Tool, *alat*.
- Tooth, *dandān*: (*of saw etc.*) *dandāneh*.
- Toothbrush, *misvāk*.
- Top, *sar*, *qulleh*.
- Topaz, *zabarjad*, *yāqūt i zard*.
- Topsy-turvy, *sar-nigūn*, *vāžgūn*.
- Torch, *mash'al*.
- Torment, *'azāb*.
- Torment (to) *āzurdan* (*āzār*), *'azāb n*:.
- Torrent, *sail*, *sailab*.
- Tortoise, *lāk-pusht*.
- Tossing (of waves) *talātum*.
- Total, *majmū'*, *jam'*, *jumleh*.
- Totally, *tamāman*, *kulliyyatan*.
- Touch (to), *lams n*: , *dast burdan*.
- Touchstone, *mi'yār*, *'iyār*.
- Towards, *bi-taraf* (*sū*) *i*.
- Towel, *dastmāl*.
- Tower, *burj*.
- Town, *qaryeh*: *shahr*.
- Toy, *bāzicheh*.
- Trace, *surāgh*, *aṣar* (Ar. pl. *uṣar*).
- Trade, *tijarat*, *kharid va farūsh*.
- Trade (to), *tijarat n*:.
- Trader, *tājir* (Ar. pl. *tujjār*): *bāzārgān*.
- Tradition, *ḥadīṣ* (Ar. pl. *aḥādīṣ*), *khabar* (Ar. pl. *akhbār*); *riwāyat* (Ar. pl. *rawāyā*): *tavātur*.
- Traffic, *amād o shud*: (*trade*) *tijarat*.
- Train, *kāliskeh-yi bukhāri*.
- Traitor, *khāin*.
- Transcribe, *naql k*:.
- Transgress, *tajāvuz n*: *az*.
- Transitive (verb), *fi'l i mu-ta'addī*.
- Translate, *tarjumeh k*:.
- Translation, *tarjumeh*.

- Translator, *mutarjim*, *tarjumān*.
 Transmigration, *tanāsukh*, *maskh*.
 Transport, *naql*: (delight), *vajd*.
 Trap, *dām*, *taleh*.
 Trappings, *yarāq*.
 Travail, *dard i zih*.
 Travel (to), *safar k*.
 Traveller, *musāfir*: *sayyūh*.
 Traverse, *ṭai k*.
 Tray, *sini*.
 Treacherous, *khāin*, *bi-vafā*, *ghad-dār*.
 Treachery, *khiyānat*, *bi-vafāi*.
 Treasure, *ganj*, *khazāneh*, *khazineh*.
 Treatise, *risāleh*.
 Treaty, 'ahd: (document), 'ahd-nāme. *neh*.
 Tree, *darakht*, *shajareh* (Ar. pl. *ashjār*).
 Tremble (to), *larzidan*.
 Trench, *khandaq*.
 Trial, *āzmāish*.
 Tribe, *tāifeh* (Ar. pl. *tavāif*), *qaum* (Ar. pl. *aqvām*): *qabileh* (Ar. pl. *qabāil*): *il* (pl. *ilyāt*).
 Tribunal, *maḥkameh*.
 Tribute, *bāj*.
 Trickle (to), *chakidan*.
 Trinity, *taṭlīs i oqdas*.
 Troop, *dasteḥ*, *risāleh*.
 Troops, *lashkar*, 'asākir, *qushūn*.
 Trot (to), *lukkeh raftan*, *yūrtmeḥ raftan*.
 Trouble, *zahmat*, *taṣḍī'*, *āziyyat*, *iṣṭirāb*.
 Troubled, *muṣṭarib*: (water) *mu-kaddar*.
 Troublesome, *muzāḥim*, *muṣaddī'*: *myslikil*.
 Trousers, *shalcār*, *zir-jāmeḥ*.
 Trousseau, *jahūz*.
 Trout, *qizil-āleh*.
 True, *rāst*, *ḥaqiqi*.
 Truly, *bi-durūstī*, *fiḥḥaqiqeh*.
 Trumpet, *karranā*, *būq*, *sūr*, *shapūr*.
 Trunk (tree-), *taneḥ yi darakht*: (box), *ṣandūq*: (elephant's) *khurṭūm*.
 Trust, *ʿitimād*, *ʿitiqūd*: (in God) *tavakkul*.
 Trust (to) *ʿitimād* etc. *n*: *bar*.
 Truth, *rāstī*, *ḥaqq*, *ḥaqīqat*, *ḥaqqiyyat*, *ṣidq*.
 Try (to), *kūshidan*, *kūshish k*: *sa'i n*:; *tajribeh k*: *āzmūdan* (*āzmāy*), *imtiḥān k*:
 Tube, *lūleh*.
 Tuesday, *sih-shanbeh*.
 Tulip, *lūleh*.
 Tumbler, *shisheh*, *finjān*.
 Tumour, *dumbal*.
 Tumult, *hangāmeḥ*, *ighṭishāsh*, *shūrish*, *shulūk* (vulg.).
 Tune, *navā*, *āhung*.
 Tunic, *qabā*.
 Turban, 'amameh.
 Turk, *Turk* (Ar. pl. *atrāk*).
 Turkey (country), *mulk i Rūm*: (bird), *bū-qalamūn*.
 Turn, *naubat*, *passā* (vulg.).
 Turn (to), (intr.) *gardidan*, *bar gardidan*, *gardish* (*daur*) *k*: (trans.), (*bar*) *gardānidan*.
 Turner, *kharrāt*.
 Turnip, *shalygham*.
 TurnscREW, *āchār*.
 Turquoise, *firūzeh*.
 Turtle, *sang-pusht*: (-dove) *qumri*.
 Tutor, *laleh*; *mu'allim*.
 Twice, *do daf'eh*, *do martabeh*.
 Twilight, *shafaq*.
 Twin, *ta'ām*.
 Twine, *rismān*.
 Twinkle (to), *darakhshidan* (*durukhshidan*).
 Tyranny, *zulm*, *ta'addī*, *satam*.
 Tyrant, *ẓālim*, *satamkār*.
 Tyro, *mubṭadī*.
 Ugliness, *zishti*.
 Ugly, *zisht*, *bad-manẓar*, *bad-gil*.
 Umbrella, *chatr*.
 Unanimity, *yagānagi*, *ittihād*, *ittifāq*.
 Unanimous, *yakdīl*, *muttafiq*, *muttaḥid*.
 Unawares, *nāgāh*.
 Unbelief, *kufr*: *bī-imāni*.
 Unbeliever, *kāfir* (Ar. pl. *kuffār*), *bī-dīn*, *bī-imān*.
 Uncircumcised, *nā-makhtūn*.

- Uncle (paternal), *'amm*, *'ammū*:
(maternal), *khāl*, *khālā*, *dāī*
(vulg.).
- Unclean, *nā-pāk*, *najis*: *chirk*,
chirkīn.
- Uncleanness, *nāpākī*, *najāsāt*:
chirk.
- Under, *zir*, *pāin*, *taht*.
- Underneath, *zir*, *pāin*.
- Understand (to), *fahmidan*, *idrāk*
n.; *multafit sh*:
- Understanding, *'aql*, *fahm*, *idrāk*:
(agreement), *ittifaq*.
- Undoubtedly, *bi-shakk*, *bi-shubheh*.
- Undress (to), *rakht* (*libās*) *birūn*
k.; *kandan*.
- Unequalled, *bi-mīāl*, *bi-nazir*.
- Unexpectedly, *nagahān*.
- Unfaithful, *bi-vafā*, *namak-ha-*
rām.
- Unfortunate, *bad-bakht*.
- Ungodly, *bidīn*.
- Ungrateful, *nā-sipās*, *haqq nā-*
shinās.
- Unhappiness, *dil-tangi*, *dil-giri*.
- Unhappy, *dil-tang*, *dil-gir*, *musta-*
mand, *malūl*.
- Uniform, *libās i nizāmi*.
- Union, *ittihād*.
- Unite (to), *paivastan*.
- Unity, *yagānagi*, *ittihād*.
- Universal, *jāmi'*, *kullī*.
- Universe, *'ālam*, *jahān*, *jumleh-*
yi kaināt.
- University, *dāru'ulūm*, *madra-*
seh.
- Unjust, *bi-inṣāf*, *zālim*.
- Unlearned, *ummi*, *bi-savād*.
- Unleavened, *fatīrī*.
- Unless, *agarneli*, *varneli*, *illa*,
magar, *juz in kih*.
- Unlucky, *badbakht*.
- Unmarried, *'azab*, *mujarrad*,
ghair i muzavvaj.
- Unmeaning, *bi-ma'ni*, *bi-hudeh*.
- Unmerciful, *bi-rahm*, *bi-muruvvat*.
- Unofficial, *ghair i rasmi*.
- Unpaid, *muft*, *majjānan*.
- Unpalatable, *nā-guvār*, *bad-ma-*
zeh.
- Unpleasant, *nā-pasand*, *ghair i*
maqbul.
- Unprofitable, *bi-fāideh*, *ghair i*
mufid.
- Unripe, *nā-ras*, *nā-rasideh*.
- Unspeakable, *mā lā kalām*.
- Unstable, *bi-qurār*.
- Unsuccessful, *nā-kāmyāb*, *maḥ-*
rūm.
- Unsuitable, *nā-shayisteh*, *nā-*
munāsib.
- Untie, *hall k*.; *cā kardan*.
- Until, *ta*; *ta ān kih*; *ḥatta' ān*
kih.
- Untrue, *durūgh*, *nā-rāst*, *kāzib*.
- Untruth, *durūgh*, *kāzib*.
- Unwary, *ghāfil*, *bi-ahṭiyāt*.
- Unwell (to be) *hāl nā dāshtan*,
kisulat dāshtan, *nā-khūsh b*..
- Unwholesome, *nā-guvāreh*.
- Unwise, *nā-dān*, *bi-fahm*.
- Unworthy, *nā-laiq*.
- Up, *bālā*.
- Upon, *bar*, *bar bālā*, *bar sar*, *rū-yi*.
- Upside down, *vāzgun*, *zir-zabar*,
sarnigūn.
- Upwards, *bālā*.
- Urgency, *zarūrat*, *huzūm*; *aham-*
miyyat.
- Urgent, *lāzim*, *zarūr*; *ahamm*.
- Usage, *ma'mūl*, *rasm* (Ar. pl.
rusūm), *'adat*: *sulūk*.
- Use, *isti'māl*: *fāideh*, *maṣraf*:
(to be of —) *bi-kār āmadan*,
bi-kār khūrdan, *bi-dard khūr-*
dan.
- Use (to), *isti'māl k*.; *bi-kār bur-*
dan: (be in habit of) *'adi*
būdan, *'adat dāshtan*.
- Useful, *mufid*, *bi-kār*.
- Useless, *bi-fāideh*, *bi-maṣraf*.
- Usual, *ma'mūl*, *ma'mūli*.
- Usually, *'umūmun*.
- Utility, *fāideh*, *manfa'at*.
- Utter, *talaffuz dādan*.
- Utterance, *talaffuz*.
- Utterly, *tamāman*, *kullan*, *kul-*
liyyatan, *kāmilan*.
- Vacant, *khālī*.
- Vaccination, *ābileh-kūbi*.
- Vaccinate (to), *ābileh kūbidan*.
- Vague, *mushṭabih*, *maghshūsh*.

- Vain (fruitless), *bātīl*, *bi-fāideh*, 'abaş: (conceited), *khṛudpa-sand*, *mughrūr*: (in vain), 'abaş, *bātīlan*.
 Valet, *pish-khidmat*.
 Valiant, *dilir*, *shujā*.
 Valid, *bar-qarār*, *ṣahih*.
 Valley, *darreh*, *julgeh*, *vādi*.
 Valour, *diliri*, *shujā'at*, *mardān-agī*.
 Valuable, *bish-qaimat*, *girān-baha*, *girān-māyeh*, *qaimat-dār*.
 Value, *qaimat*, *arzish*, *bahā*: (use), *masraf*, *fāideh*.
 Value (to), *qaimat guftan*: (esteem), *qadr dānistān*: *ghanimat shamurdan* (*dānistān*).
 Van (of army), *tūlāyeh*.
 Vanguard, *muqaddamatul' jaish*.
 Vanish (to), *ghāib sh*:. *na-padid āmadan*.
 Vanity (uselessness), *buṭlān*, *baṭālat*: (conceit), *ghurūr*, *ta-kabbur*, *khṛud-pasandi*.
 Vanquish (to), *ghālīb sh*:. *ghala-beh yāftan bar*.
 Vapour, *bukhār*.
 Variance, *ikhtilāf*.
 Variegated, *gūnāgūn*, *rangarang*, *mulavvan*.
 Various, *mutafarriq*, *mukhtalif*.
 Varnish, *raughan i kamān*.
 Varnish (to), *raughan zadan*.
 Vary (to), *tafāvut dāshtan* (*bā*, from).
 Vase, *zarf* (Ar. pl. *zurūf*).
 Vast, *a'zam*, *bi-andāzeh*.
 Vault, *tūq*; *qabbeh*.
 Aunt (to), *gūlāf guftan*, *laf zadan*, *fakhr k*:.
 Veal, *gūsht i gūsāleh*.
 Vegetables, *sabziyāt*, *tarakāri*.
 Vehemence, *tundi*.
 Veil, *rū-band*, *chādūr*, *izār*: *hijāb*, *nigāb*.
 Vein, *rag*, *irq* (Ar. pl. *urūq*).
 Velocity, *tundi*, *zūdi*, *sur'at*.
 Velvet, *makhmal*.
 Venerable, *muhtaram*, *mukarram*, *girāmi*.
 Venerate (to) *muhtaram* etc. *dāshtan*.
 Veneration, *ihtirām*, *ikrām*, *hur-mat*.
 Vengeance, *intiqām*.
 Venison, *gūsht i ahū*.
 Venom, *zahr*, *samm*.
 Venomous, *zahr-dār*.
 Venture (to), *iqdām n*:. *zahreh k*:. *jur'at k*:. *jasārat varzidan*.
 Venturesome, *jasūr*.
 Venus (planet), *zuhreh*.
 Verandah, *aiwān*.
 Verb, *fi'l*.
 Verbally, *zabāni*: *lafzan*.
 Verdigris, *zangār*.
 Verge, *lab*, *dam*: (on verge of) *mushrif i bi*.
 Vermicelli, *rishteh*.
 Vermin, *jānivar*.
 Verse (poetry), *sh'ir* (Ar. pl. *ash'ār*), *nazm*: *bait* (Ar. pl. *abyāt*): (of a song) *band*.
 Version, *tarjumeh*.
 Vertige, *sar-gardāni*.
 Very, *khāli*, *bisyr*.
 Vest, *qafṭān*.
 Vestige, *aşar* (Ar. pl. *aşār*).
 Vesture, *pūshāk*, *libās* (Ar. pl. *albasah*), *rakht*.
 Veterinary surgeon, *baitār*.
 Vex (to), *ranjānidan*, *āzurdeh s*:.
 Vexation, *āzār*, *āziyyat*, *ranj*.
 Vexed, *muẓṭarīb*, *ranjideh*, *mu-kaddar*.
 Vice, *badi*, *sharārat*, *fasād*.
 Viceroy, *qāim-maqām*, *farmān-farmā*.
 Victor, *ghālīb*, *fātih*, *muẓaffar*.
 Victory, *fath*, *ẓafar*, *nuşrat*.
 Victuals, *ghaẓā*, *āẓūgeh*, *khṛurāk*.
 View, *nazar*, *manẓar*: (opinion), *ra'i* (Ar. pl. *arā*, *urā*), *khiyāl*.
 Vile, *furū-māyeh*, *khabiş*, *sifleh*.
 Village, *dih* (pl. *dihāt*): (adj.) *dihāti*.
 Vine, *tāk*, *mau*.
 Vinegar, *sirkeh*.
 Vineyard, *tākistān*.
 Violence, *ẓūr*, *jabr*: *shiddat*.
 Violet, *bināfsheh*.
 Viper, *afī*.
 Virgin, *bakireh*, *dukhtar*, *dūshizeh*.
 Virginity, *bikārat*.

- Virtue, *hunar*: 'iffat, 'asmat, *pāk-dāmanī*.
 Virtuous, *tāhīr*, *pāk-dāman*.
 Visage, *rūy*, *clūhreh*, *sūrat*.
 Visible, *zāhīr*, *huvaīdā*, *ashkār*: *mar'ī*, *didani*.
 Vision (sight), *bināi*, *baṣārat*: *ru'yā*, *khayāl*.
 Visit, *didani*: *did* *vu* *bāz* *did*: (to sick) 'iyadat.
 Visit (to), *barāyi* *didani* *āmadan*.
 Visitor, *mihmān*.
 Vocabulary, *luḡhat*.
 Voice, *āwaz*, *ṣawt*.
 Void, *khālī*, *tuhī*: (null), *bāṭil*, *mansūkh*.
 Volcano, *kūh* *i* *ātaṣh-fishān*.
 Volley, *shalik*.
 Volume, *jild*.
 Vomit (to), *qai* *k*:, *istifrāgh* *k*:.
 Vortex, *gird-āb*.
 Vow, *nazr*.
 Vowel, *ḥarf* *i* 'illat, *ḥarakat*.
 Voyage, *safar* *i* *daryā*.
 Vulgar, 'amm.
 Vulture, *lāsh-khūr*, *karkas*.
 Wager, *shart*.
 Wages, *mavājib*; *ujrat*, *muzd*.
 Waggon, 'arrādeh, 'arrābeh.
 Waist, *kamar*, *miyān*.
 Waistcoat, *jilakīh*.
 Wait (to), *māndan*; *inti-ār* *k*: *ṣabr* *k*:.
 Wake (to), (intr.) *bidār* *sh*:.
 Walk, *gardish*, *tafarruj*.
 Walk (to), *piyādeh* *raftan*: *khar-āmīdan*; *gardish* *raftan*.
 Wall, *dīwār*.
 Walnut, *girdū*.
 Want, *ḥājat*, *ihtiyāj*; *kamī*: *bi-navāi*; *mufliṣī*.
 Want (to), *luzīm* *dāshtan*, *ḥājat* *dāshtan*.
 War, *jang*, *jadāl*, *ḥarb*, *muḥā-rabat*.
 War (to), *jangīdan*, *jang* *k*:.
 Warehouse, *makhzan*, *anbār*.
 Warlike, *jang-jū*.
 Warm, *garm*: (to warm) *garm* *s*:.
 Warmth, *garmā*; *ḥarārat* (heat).
 Warn (to), *mutunabbih* *s*:, *āgāhi* *dādan*.
 Warning, *āgāhi*, *tanbih*: 'ibrat.
 Warp and woof *tār o pūd*.
 Wash (to), *shustan* (*shūy*); *ghuṣl* *k*:.
 Washerwoman, *rakht shūy* (*rakht-shūr* vulg.).
 Wasp, *zanbūr*.
 Waste (adj.), *virāneh*: (noun), *talaf*, *isrāf*.
 Watch, *sā'at*: (night-), *pās*: (guard), *kashik*; *qarāvul*, *kashikchi*.
 Watchword, *ism* *i* *shab*.
 Water *āb*: (to water) *sirāb* *k*:.
 Wave, *mauj* (Ar. pl. *amwāj*).
 Wax, *nūm*: (sealing —), *lak*.
 Way, *rāh*, *tariq* (Ar. pl. *turuq*).
 Weak, *ẓa'if*, *kamzūr*, *nā-tavān*.
 Weakness, *ẓa'f*, *kamzūrī*, *nā-tavānī*.
 Wealth, *daulat*, *ghanā*.
 Wealthy, *daulatmand*, *ghani* (Ar. pl. *aghniyā*).
 Weapons, *aslaḥeh* *yi* *jang*.
 Wear (to), *pūshidan*.
 Weariness, *khastagi*, *darmān-dugi*.
 Weary, *khasteh*, *darmandeh*.
 Weather, *havā*.
 Weave (to), *bāftan*.
 Web (spider's), *tār* (*i* 'ankabūt).
 Wedding, 'arūsī; 'aḡd, *nikāh*.
 Wednesday, *chahār-shanbeh*.
 Week, *hafteh*.
 Weep, *girstan*, *giryeh* *k*:, *giryān* *sh*:.
 Weeping, *giryeh*.
 Weigh (to), *sanjīdan*, *vazn* *k*:.
 Weight, *vazn*.
 Weight, *sangin*.
 Welcome (to), *tarḥīb* *k*.
 Welcome! *khayush* *āmādid*.
 Welfare, *bih-būdi*, *salāmātī*.
 Well, *chāh*: (adj.) *chāq*, *ṣalīḥ* *va* *salāmāt*: (adv.) *bi-khayubi*.
 Well-wisher, *khayr-khāh*.
 West, *maghrīb*, *gharb*.
 Westerly, *maghrībī*.
 Wet, *tar*, *nam*.
 Wet (to), *tar* *s*:.

- Whale *hūt*.
 What, *chih*: *ānchih*.
 Whatever, *har ān chih*.
 Wheat, *gandum*.
 Wheel, *charkh*.
 When, *vaqti kih*, *chūn*: *kai*?
 Whence, *az kujā*? *az jāi kih*.
 Where, *kujā*? *kū*? *jāi kih*.
 Whether . . . or, *khrah* . . . *va^v khrah*: *chih* . . . *chih*, *yā* . . . *yā*.
 While, *muddat*, *chandi*, *andaki*: *dar hini kih*, *mā dāmi kih*.
 Whip, *shallāgh*, *qamchi*.
 Whirlpool, *gird-āb*, *varfeh*.
 Whirlwind, *gird-bād*.
 Whiskers, *burūt*, *sibil*.
 Whisper (to), *bi-gūsh guftan*, *zīr i lab guftan*.
 Whistle (to), *sūt zadan*, *şafir zadan*.
 White, *safid*: (of egg), *sapideh yi tukhm*.
 Who, *kih*? *ān kih*, *kasi kih*.
 Whoever, *har kih*, *har ān kih*.
 Whole, *tamām*, *kull*, *hamagi*.
 Wholesome, *guvār*.
 Why, *chirā*, *az chih sabab*.
 Wick, *futileh*.
 Wicked, *bad*, *badkār*, *sharir*, *fāsid*.
 Wickedness, *fasad*, *sharārat*, *badī*.
 Wide, *gushādeh*, *farākh*, *vasi^v pahnā*.
 Widow, *biveh zan*.
 Width *pahnāi*, *rus'at*, *'arz*.
 Wife, *zan*, *zaujeh*.
 Wild, *vahshi*.
 Wilderness, *biyābān*.
 Will, *irādeh*, *murād*: (testament) *vuşyyat*.
 Willow, *bid*.
 Win (to), *burdan* (*bar*), *hāsil k*:.
 Wind, *bād*.
 Window, *panjāreh*, *darīcheh*.
 Wine, *sharāb*, *khamr*, *mai*.
 Wing, *bāl*, *par*, *janāh* (Ar. pl. *ajnaheh*).
 Winter, *zamistān*.
 Wipe (to), *pāk k*:.
 Wire, *sim*, *mafiūl*.
 Wisdom, *hikmat*, *dānish*, *khirad*.
 Wise, *dāna*, *dānishmand*, *khirad-mand*.
 Wish, *khvālish*, *arzū*.
 Wish (to), *khvāstan* (*khvāh*).
 Wit, *firāsāt*: *latāfat*.
 Witchcraft, *jādūgarī*, *sihr*.
 With, *bā*; *bi*.
 Withdraw (to), *kanār giriftan*, *bāz istādan*.
 Wither (to), *pažmurdeh sh*:
 Withhold (to), *vā* (*bāz*) *dāshstan*.
 Within, *dakhil*, *darūn*, *tū yi*.
 Without, *bīrūn*: *bī*, *bi-dān i*.
 Withstand (to), *muqāvamat n*: *bā*.
 Witness, *shahād*, *garāh*: (evidence), *shohādat*, *gavāhi*.
 Witty, *zarif*.
 Wolf, *gurg*.
 Woman, *zan*, *za'ifeh*.
 Womb, *rahim*.
 Wonder, *ta'ajjub*, *hairat*.
 Wonder (to), *ta'ajjub n*:.
 Wonderful, *'ajib*.
 Wood, *chūb*: *hizum*, *himch*: (for -est) *jangal*, *bishel*.
 Woodcutter, *tabarzan*, *hizum-kan*.
 Wool, *pashm*.
 Word, *sukhan*, *kalimeh*, *lafz* (Ar. pl. *alfāz*).
 Work, *kār*, *'amal* (Ar. pl. *a'māl*): *shughl*.
 Work (to), *kār k*:.
 Workman, *'amaleh*.
 Workshop, *kar-khāneh*.
 World, *dunyā*; *jahān*: *'ālam*: (this —) *dunyā*: (the next) *ākhirat*.
 Worldling, *dunyā-parast*.
 Worldly, *dunyavi*.
 Worn, *kirm*.
 Worn-out, *mundaris* (clothes).
 Worse, *badtar*, *kharābtar*.
 Worship, *'ibādat*, *parastish*.
 Worship (to), *parastidan*, *'ibādat n*:, *parastish k*:
 Worshipper, *parastish kunandeh*.
 Worst, *badtarin*, *kharābtarin*.
 Worth, *qadr*, *qaimat*, *bahā*, *arzish*.
 Worth (to be), *arazīdan* (*bi*-).
 Worthily, *bi-taur i shāyisteh*.
 Worthiness, *liyāqat*.

- Worthless, *bi-fāideh*, *bi-maḡraf*.
 Worthy, *sazāvār*, *lāiq*, *mustahagq*,
mustawjib, *vājib*.
 Wound, *zakhm*, *rish*.
 Wound, *zakhm kardan*, *majrūh* s:.
 Wounded, *zakhm - dār*, *zakhm-*
khūrdah, *majrūh*.
 Wrap (to), *pichidan*, *malfūf* k:.
 Wrath, *qahr*, *hiddat*: *ghaiḡ*.
 Wrecked, *shikasteh* sh:.
 Wrestle (to), *kushti giriftan*.
 Wrestler, *kushti gir*.
 Wrestling, *kushti*.
 Wretched, *mustamand*, *ghamgin*,
dil-gir.
 Wrinkle, *chin*.
 Wrist, *band i dast*.
 Write (to), *navishtan* (*navis*).
tahrir n:..
 Writer, *navisandeh*, *kātib*, *mu-*
harrir.
 Writing, *khatt*; *raqam* (Ar. pl.
arqām).
 Written, *maktūb*, *marqūm*.
 Wrong, *ghair i ṣaḥīḥ*: (injury),
zarar.
 Wroth, *klashm-nāk*, *ghazabnāk*.
 Yard (measure) *zar*⁴, *gaz*: (court)
hayāt.
 Yawn, *khamyāzeh* k:.
 Year, *sāl*, *saneh*.
 Yearly, *har sāleh*, *sālāneh*, *sanavi*.
 Yeast, *māyeh*.
 Yell (to), *bāng zadan*, *faryād* k:.
 Yellow, *zard*.
 Yes, *bali*, *ari*.
 Yesterday, *dīrūz*: (day before —)
parirūz.
 Yet, *ammā*, *lākin*, *likin*, *magar*,
vali: (still), *tā hanūz*, *hanūz*,
tā bi-hāl.
 Yoke, *yūgh*: (pair), *juft*:.
 Yolk (of egg), *zardeh-yi tukhm*.
 Young, *kūchik*; *javān*, *khūrd-*
sāl: (noun), *bachcheh*.
 Youth, *javāni*, *ṣughr i sinn*:
 (young person). *javān*.
 Zeal, *ghairat*; *ta'aṣṣuh*.
 Zealous, *pur-ghairat*; *muta'aṣṣib*.
 Zephyr, *nasim*, *bād i ṣabā*.
 Zero, *ṣifr*.
 Zinc, *rūi*.
 Zodiac, *minṭaq'ul burūj*.
 Zone, *minṭaq*: *kamarband*: *min-*
tugeh.
 Zoroaster, *Zardusht*.
 Zoroastrian, *Zardushti*, *gabr*.



Contractions.

Besides the usual ones, e. g. *adj.* for *adjective*, *trans.* for *transitive*, *intr.* for *intransitive*, etc., the following are used:

<i>k:</i>	=	<i>kardan</i> (<i>kun</i>).
<i>s:</i>	=	<i>sākhthan</i> (<i>sāz</i>).
<i>b:</i>	=	<i>būdan</i> (<i>bāsh</i>).
<i>d:</i>	=	<i>dādan</i> (<i>dih</i>).
<i>sh:</i>	=	<i>shudan</i> (<i>shav</i>).
Ar. pl.		Arabic plural.
<i>n:</i>	=	<i>namūdan</i> (<i>namāy</i>).

It should be hardly necessary to remind the student that the various Persian words given in explanation of any English word must not be used indiscriminately. There are often very important differences between them, the English word having several different meanings. Accents have not been inserted in this vocabulary, as the student should now have no difficulty in knowing their places in Persian words.

خلاصه وارد خانه او شدیم خانه ساده است
 اما خیلی خوب است از در که داخل شدیم جلو خانه
 داشت و همشایی در جلو عمارت بود که بمنزل
 فضا و حیاط خانه بود اما در مرتبه بالا واقع بود
 نواب لیعهد کلپس و دوک دو چا مبرین و سیو
 دستون و لرد کراونیل و لارنون و کینفرش
 معروفی و یک نقاش پر مرد بلند قامتی که یک
 پرده صورت کلاه دستون را خیلی خوب ساخته
 بود و در همین عمارت نصب کرده بودند که بهترین
 نقاشهای لندن است و جمعی دیگر از سفارت
 و معتبرین شهر همه در اطاق استاده بودند
 تمام اهل مجلس مرد بودند زن هیچ نبود از این اطاق
 با طاق دیگر که میر شام چیده بودند رقه نشینیم

برواسته با نواب و لیعهد پائین آمدیم بهمان
 دالان کل که اول سیده بودیم آمده سوار کاسکه
 راه این شده بلندن مراجعت کردیم در کار
 نواب و لیعهد از ماجدا شده رفتند و با ما سر در
 سند و لف و ناظم الدوله سوار کاسکه شده بمنزل
 آمدیم در ساعت شش و نیم بعد از ظهر باید
 سخانه لرد روزبری بمهمانی و صرف شام برویم
 در ساعت ^{یعنی} ناین است سلطان و سر در و مند و لف
 و ناظم الدوله و بعضی دیگر از ملتزمین رکاب
 خود مان سخانه لرد روزبری رفتیم روزبری از فرقه
 لبرال و ار دسته و نارت مسیو کلا دستون است
 که ضد باد سنه و زارت حالیه است جوایت
 خوشه و و کوتاه قدرش و سسل را می برشد

نصف دوره اسب دوانید و نصف هشت
 اسب بدقیق با نصف دوره اینجا از نزدیک و تیره
 اکبر آباد تا پای پله عمارت اسب دانی طهران است
 بعد گفتند فلان اسب پیش آمد ما بر خواسته چند
 پله بالا تر رفتم و اردا طافی شدیم که منهار حاضر کرده
 بودند منهار خوردیم نواب علی عهد و اعظم رجال
 هم در سر منهار بودند بعد از منهار با طاق اول بر
 کشیدیم یک دوره دیگر اسب دواند بعد نواب
 یک اسب بهار اشا
 کنیم آمدیم پائین چایک سوار با اسب بهار از جلو
 ما گذرانند اسبها و مادیانهای خوب بود بعد از
 تماشا دوباره بالا رفتیم یک دور دیگر هم دواند
 باز دور باقی مانده بود چه
 هم داشتیم

با این این دیواروان دالان همه کلکاری است
این دالان هم حینلی طولانی است و تمام طول
این دالان را بیری زده اند مرتب نهر ارقم
که رفتیم رسیدیم با سب وانی که سهم این محل است
دوانی (کپن پاپک) است بالا خانه دیدیم که
مخصوصا در همین ایام ساحه و در ظرف هجده
روز با تمام رسانیده اند سایر بالا خانه های قدیم ساز
هم در جلوتر مرتب دیده میشد از لپها بالا رفتیم
بالا خانه منظر بسیار خوشی به چشم با صفائی که
در جلواست و اردار زن و مرد و اعیان و محرمین
حینلی با سب وانی آمده بودند مردم متفرقه تماشا
هم بسیار بودند خصوصا در آنجائی که سرسبها
شرط می شد جمعیت فاعل و مقال غیری بود

خزان سلطان و محمد الدوله هم دوسته تیر انداخته
 خلی تا شاد داشت امروز یک ساعت قبل از ظهر پادشاه
 برویم بارسب وانی و سهار را هم در آنجا بخوریم در
 وقت معین با سر در وند ولف سوار کالک شده
 بنیم از دم پارلمنت گذشته بکار راه آهن که باید
 بارسب وانی برود رسیدیم ترین حاضر بود توابع
 ولی عهد و دو پیشان و لارنون هم در کار
 حاضر بودند ماهم ترین نشسته صحبتهای فنیتم
 به رقه درستی

حسین

پس در اینجا قدری ترن رتیت کرد توابع لبعیدی
 گفتند چرا ترن ایستاد بنا نبود توقف کند بعد از
 عوض کرده ترن بطرف ارسب وانی آمد در کار
 پیاده شدیم دم کار یک دالان مستقی بود که از
 دو سمت ستون داشت و یکدوای چوبی هم بود

بود که بنظر ما بر نذر فتمیم تماشا کردیم تو پیوسته که
مخترع آن (مکبیم) نیکی دنیای است و این توپ
هم با سم همین شخص موسوم و معروفست توپ
بسیار عجیبی است لوله دارد که در زیر آن بچسبند
کرده اند تا بواسطه تیر اندازی کرم نشود و در صفحه
خارج چهار صد فشک میگذارند و در زیر توپ
خزانة دارد که آن صفحه را اینجا گذاشته و یک صندلی
در پشت سر دارد که روی آن می نشیند قراول
میرود یک جایی هم در پشت توپ تعبیه کرده اند
که جایی دوشت بزرگ است توپچی روی صندلی
می نشیند قراول میرود دست با اینجا میگذارد متصل
فشکهای فلزی که در صفحه زیر توپ جادار خالی
میشود و لاشهای فشک از زیر میریزد فشکها هم
مثل فشک بار تینی است با خود مان انداخته

اما بمانسته شده بودیم چرا که در بی وساعت و
 آنجا نشسته بودیم مثل نیاترهای دیگر نبود که بعد
 از افتادن پرده برخواستند بیرون برویم و بهر
 حوزده راحتی کنیم متصل در یکجا نشسته بودیم خلاصه
 بعد از اتمام تیاتر برخواستند از پله ها بالا رفتیم
 جانی بود وسیع و مدور در آنجا سوسو بهنا سوسو
 حاضر کرده بودند در وسط میز بزرگی بود اما با خانه واد
 سلطنت آنجا نشستم سایرین در سر میزهای
 مدور که کوچک که در اطراف گذاشته بودند نشسته
 تمام اشخاصی که در تیاتر بودند سوسو خوردند بعد از
 سونپه که مدتی از نصف شب گذشته بود منزل آمد
 خوابیدیم (دو فرج جغتاش ششم) امروزه
 خیرال انکلیس در همین باب جلو

هزار تومان خرج آنها شده بود هر دفعه که پرده می
 افتاد لباسها را عوض کرده لباسی بهتر و رنگین تر
 از اقل میپوشیدند بسیار خوب هتسیدند در یک
 پرده که رقاصها و بازیگرها معلق میزدند لوطی ها
 و بازیگرها بواسطه حضور خاتمهای معتبر لباس
 چپان پوشیده باقبای سیاه معلق میزدند
 خیلی غریب بود با این لباسها شکلی انطور
 معلق زدن و در پیچ سیرک ندیده بودم بعد سهوا
 بلند نصب کرده معلق آنها بشد زنهای باری
 آمدند از طنابها بالا میرفتند و چرخ میچویدند

بستن

طناب را گرفتند و چرخ میزدند هیچ میمون
 نمیتواند اینکار را بکند خیلی تماشاداشت

بلندیت و در ستون دارد و روبرو عقب حبیلی
 جا دارد و در حقیقت مثل اسب است که سایر مرتبه‌ها ملحق
 باشد آن زیر صندلهای زیاد که نشسته اند مرتبه
 های دیگر بالای این مرتبه است مرتبه تحتانی دیگر
 لرز دارد و دوره بهم متصل است مگر در بعضی جاها ارتعاش
 فاصله فیما بین ساحه اند جائی که مانسته نیم
 خیلی وسیع است عقب آن پله‌ها دارد که مردم پشت
 سر مانسته بودند تمام زن و مرد بنجا در آنجا بودند
 برای مادر جلوسندلی ها گذارده بودند که بانو آب
 ولی عهد و زوجه ایشان و شاهزادها بروی صندلیها
 نشستم پردها و بارزئ مشی حبیلی تماشا داشت البته
 ترتیب یکصد نفر فاص از دختر و پسر زن و مرد
 و دخترهای کوچک بودند که همه لباسهای بسیار
 فاخر مشع زکامانک پوشیده بودند و البته چهل پنجاه

مسکزدیم تا به تیارتر رسیدیم نو آیت لیعهد و نوحه
 ایشان و سپرها و دخترها ایشان و وژرا و عیان
 انگلیس و سفرای خارجه و معتبرین شهر آزرین
 و مرد در آنجا بودند مجلس رسمی نبود اما لباس هم
 رسمی پوشیده بودند زنهارها باز همان طور بایکس
 شب که سینه و ساعدشان باز بود و جواهر زیاد
 زده آمده بودند باکل و دستهای کل تمام لژها را
 معطر و مزین کرده بودند از ملترین ما هم این سلطان
 و عزیز سلطان و جمعی دیگر حاضر بودند و صنع این
 تیارتر دخیل سایر تیارترها ندارد حین زرت
 و همه مطلقا است داخل آنهم چینی مزین است و بعضی
 از جاها سنک مرمر کار کرده اند با الکترونیسه
 روشن میشود پنجره دار در مرتبه اول از زمین

پادشاهیه) را که صد سال از شاهزادگای خانواده
 لوی فلیپ پادشاه فرانسه است و احوال از شاهزادگان
 اسپانیا محبوب میشود در آنجا دیدم جوان است
 اما عیال و صغیر آئینه بطوریکه نمیتوانست بستید
 پدرش اینجا بدیت خنجر (انویا پل) ملکه سابق
 اسپانیا زن او است و هم حضور خود با او صحبت
 کرده احوال از ایزابل ملکه را پرسیدم بعد آمدیم منزل
 شبرا با پدر برویم به بتیتر (امپیر) این جا بار
 ساوونها احاطه کرده و اسباب تشریفات
 فراهم آورده و مخصوصا برای شب که ما آنجا برویم
 سوپه حاضر کرده اند در ساعت نه و نیم رفتیم
 بتیتر باز در راه همان طور جمعیت زن و مرد
 بود هورا می کشیدند و ما با دست با مردم تعارف

به تقضیل بنویسم کتابی میشود بعد ما دو سپر نوآب سعید
 قدری در باغ گردش کردیم مهندیور که از میان جمعیت
 میرفتیم زن و مرد راه وسیعی باز میکردند و میرزا ملکم
 خان ناظم الدوله که همراه ما بود بعضی برای ما معرفی
 میکرد و ما آنها را دست داده بعد در چادر کوچکی که در
 گوشه بود قدری نشستیم پس (گفت دیاری)
 نوه لوی فلیپ پادشاه فرانسه را که حالا در انگلیس
 متوقف و پدرش بولس رفته است و اینجا دیدم
 آمد ما با نشست قدری صحبت کردیم بعد آمدیم نزد علی
 حضرت پادشاه پهلوی ایشان نشسته قدری
 با ایشان صحبت داشت

بعصر ویدر و مراجعت کردند و ما هم گردش کنان
 نادم در باغ آمدیم که مرتبه کینیم پس در دواکین

۵
 تصادف و صحبت میکردیم قدری هم در صحنه چادر
 نوزاد که میرزا ناصر از کاشانه بودند آنجا بود

راحت کرده بعد کاس که حاضر کردند سوار شد و باغ
 نواب و لیعهد رفتیم رسیدیم بخانه نواب و لیعهد
 استقبال کردند با ایشان رفتیم علیحضرت پادشاه
 انگلستان را که در آنجا بودند ملاقات کردیم در چار
 کوچکی که در میان باغ روی چمن زده بودند خانواده
 سلطنت هم آنجا بودند باغ بسیار با صفاست
 زمین چمن مثل محلول روی آن گل کارهای خوب
 درختهای تک تک و در قطعات چمن چادرهای
 کوچکی تک تک بجهت واردین و مهمانها زده بودند
 یک چادر بزرگی هم در کناری زده بودند که مهمانها
 در آنجا عصرانه بنشینند میز بزرگی از عصرانه ترتیب داد
 بودند لپسته بقدر دو هزار زن و مرد و دختر از خانه
 واده شاهزادگان و نجبا و اعیان و وزراء و
 بر حسب دعوت در این باغ حضور داشتند که اگر بخوایم

کالسه و اراده و آسبوس بقدرست که زنی کوچ
پیدا نیست و شخص عجیب بسکید که چگونه اینها از
یکدیگر میگذرند و محال است در اینکو چها کالسه
بتوانند تند برود با وجود آنکه آهسته میروند اگر چهار
کالسه که چها و قدرت پلین این شهر نباشد
روزی هزار حادثه روید به قدرت پلین بطوری
است که بیک اشاره دست جلو تمام رانگاه مید
و کالسه هر کس نباشد فوراً می ایستد در کوچه
بیکا ولی هم جمعیت زیاد است آمانه بانقدر که در
بخیس استریت دیدم تماشای اینجار شخص در
کالسه نباید بکند چرا که در کالسه متصل جوشن
که مبادا تضاد فی بشود و حادثه اتفاق افتد اگر آدم
در کناری بایستد و تماشا کند سیاحت عریضی
دارد از مانع و خش مراجع

م بمنزل قدی

یک پر مرد ریش سفیدی و دیگری مرد قد بلندی
ریش سیاه و سفیدی دارد هر دو جلوه با افتاده
جانور هارانشان میدادند و معرفی میکردند
چون باید در ساعت پنج و نیم بخانه نواز ولیعهد
برویم حقیقتاً توانستم تماشای کاملی بکنم حرکت
کردیم این دفعه از کوچه ریچیس ستر

بعد آمد بکوچه پیکاولی آنهم کوچه وین برید
مثل کوچه ریچیس ستر است کوچه ریچیس ستر
خیله وسیع است و پاکیزه در حقیقه باراری است
از دو طرف دکانهای عالی با استعه زیاد دارد
و جمعیت آمیزه و رونده بقدری است که حساب ندارد
در جلوه دکانها جمعیت زیاد استاده بودند در پیاز
رو کوچه متصل پیاده می آیند و میروند و در وسط

و از روی هوا با آن دست و پای کوشتی میکرد
 بعد ماهی را با بالا خانه آنجا رده می گذاشتند شیرانی
 بالامی و ش و ماهی را خورده دوباره از همانجا تو
 آب پشتک میزد دیگر انواع میمونها و شکارها
 و مرغها و طوطیهای مختلف و سایر حیوانات مثل
 باغهای وحش دیگر که دیده بودیم زیاده داشت مار
 بزرگی در اینجا دیدیم که در اکواریم بر بن همچنین باری
 ندیده بودیم قطرش مانند ساقه چنار بزرگ
 و طولش ده زرع بود هیچ همچو ارد ماهی در هیچ جا
 دیده نشده بود یک شبانه یعنی میمون بزرگ
 هم داشت فوری کو چکتر از شبانه که ج خلعی بود
 صورتی بعینه خواجهای سیاه چاق است نقاشی
 که بآنها دارد اینست که حرف نمینند رئیس این باغ وحش

باغ وحش بر بن بود خیلی شبانه

این پارکست پارک بزرگیت اما در هرهای شهر
و اعت کسی از اهل شهر باین پارک نمی آید
مگر شخصی که در هرهای شهر خانه دارند و بچه ها برا
بازی زیاد باین پارک می آیند به خصوص بچه های که بچه
بزرگتر هست. بازی مخصوصی در این جا می کنند که اسمش
کرکیت است بعد داخل باغ وحش شدیم زن و مرز زیاد
در باغ بود و هر کجا ما می رفتیم دور ما جمع می شدند
و حرهای خوشگل بوقی آنها خیلی بود نزدیک هشت

فیل هم بود که روی آنها سب زده اند و هر
میخواست پول میداد سوار میشد توی باغ میکشت
بعد رفتیم بهلونی شیرآبی که در توی حوضی بود
. همینکه از دور ما می بآیند نشان می دادند می پرید

ساعت دیگر مشغول خواهند بود بسیاری از عهدها
با هم تازه می‌دند و تا هوار و شن بود اینها می‌فصلیدند
(روز پنجشنبه که گذشت پنجشنبه) امروز پنج ساعت
نیم از ظهر گذشته باید بخواب و بعد از نیم
هوای لندن غالباً ابر و تیره است و کمتر آفتاب دیده
میشود امروز راتاً بعد از ظهر ملاقات رسمانه شدیم
متمنار را در منزل خورده بعد از نماز فرمودیم دو کاسه
حاضر کردند که بناغ و حش رویم چون در سفر اول
هم که بلند آمدیم بهین بناغ و حش رفته بودیم

همینم درین سفر تازه چه دازد من نالرد درخس مهان
دارد ویم در یک کالسه که نشسته بعضی مترنم هم
در کالسه بای دیگر سوار شده رانندیم برای بناغ
بر پنجشنبه یک که بناغ و حش نوی

این قصهائی کلامت کردند و اس و پکا و مژگا
و کاریل بود بعد از ده دوازده مجلس تمام شد بر خفته
آیدیم با طاق دیگر که میری برای سوپه در آنجا خیده بودند
تمام مردم هم آنجا جمع شدند همین طور قدری استاده
قدری چیز خوردیم و صحبت کردیم اش سوای ذکا و
مهر سو و خواهر ایشان، دوشین و قلم که مادرشان
مرده است و درین مجلس حاضر بود. دیگر همه از آن
و اعظم و در حال دولت انگلیس از

خلاصه چون من خسته بودم بار وجه نواب علی محمد
دست داده خود نواب و لیعهد هم تا در پیکر شایسته
ما آمده از آنجا با ایشان تعارف کرده بمنزل خود مان
آیدیم و حواپیدیم اما نواب و لیعهد و سایرین در و با
برگشته بهمان تالار بال که رخصت شدند و تا دو

و معتبرین رجال دولت انگلیس و وزراء محترم منصوب
معزول از مردوزن حاضر بودند و تمام زنها سینه ها
شان تخت و مکشوف بود و همه خود را با لباسهای
برلیان و جواهرهای نفیس زینت کرده بودند که تمام
اطاق و تالار را برلیان پر کرده بود بالای این تالار
یک شاه نشینی است دوسه پله میخورد و در آنجا چند صندلی
برای ماکه آمده بودند رفیتم نشیتم نوآب و لعیهد
روجه و لعیهد و پسرها و دخترهای ایشان و سایر
شاهزاده خا منهار خوا شد برای رقص قدری که
رقص کردند آمدند نشد خستکی گرفته دوازه بر خاسته
مشغول رقص شدند باز نشسته قدری خستکی گرفته باز
بر خوا شد رقصیدند خلاصه بقدر دوازه مرسته
همین طور رقص کردند و نشسته هوای اطاق گرم
بود و این تالار بزرگ هم از بوی عطر پر شده بود

بسیاری از افراد با و شایسته از خاندانها از عقب با حرکت
 از ندادن اطاق با طاق و تالار تالار از کوچه میان دو صف
 بن و مرد که نشسته تا رسیدیم بتالار بزرگ رقص
 بن تالار بزرگ و سایر تالارها و اطاقها مملو از زن
 و مرد بود این بالارقص خیلی بزرگ است چراغها
 برقی زیاده دارد یک بالکنی هم دارد که آنجا موزیک
 میزدند یک ارک خیلی بزرگی هم در همان بالکن است که
 میفتند پرش آلبرت شوهر اعلیحضرت پادشاه
 انگلستان در حیات خود در دست کرده است و از وقتی
 او فوت شده دیگر کسی این ارک را نزنده است خیلی
 لاک بزرگی اما موزیک میزدند اگر نخواهم اسامی
 این اشخاصی که در این تالار حاضر شده اند بنویسم
 یک کتاب مخصوصی میشود همان قدر مینویسم که تمام عظم

شده آمدیم منزل امشب در این عمارت که منزل است
بقدر هزار و پانصد نفر زن و مرد از اعیان و محترمین
و وزراء و سفرای خدجه بابل و دقش همان باشد
که باید ماهم بآن مجلس برویم قدری که رحمتشیم
وزیر در بار و ایشیک قاسی باشی آمده عرض کردند
که همانها حاضرند همان طور با عصا با جلو ما آمده ما
هم لباس تمام رسمی پوشیده بقدر پانزده نفر با هم
از همراهان ما لباس رسمی پوشیده از پله ها بالا
رفتیم تمام اطفا و تالار با سحر اعنای ربی روشن
و به سیکهای ممتاز آراسته و مزین بود نواب و لعید
جلو آمده با همید کردت دادیم بعد رفتیم بوقت اطاق
دیگری که روضه نواب و لعید هم آنجا بودند باز روضه
و لعید تعارف کرده بعد دست بدست ایشان داده
ایشیک قاسی باشی با از جلو ما و نواب و لعید

که سفیدت و رک سیاهی دارد اطافهای بسیار خوب
 تو در توی عالی با سبلهای بسیار خوب داشتی
 و لیعهد هم آنجا بودند دست داده تعارف کردیم کز آن
 بوری و بعضی از اعظم شهر هم باز نهایشان حضور
 داشتند قدری توی اطافها راه رفته صحبت کرده
 بعد آمدیم سر شام تمام اینجاست پلاز کل است اطاق

رسی نقره

داده

دستم دست راست من زوجه لر و سالیز بوری دست
 پپ زوجه لر که و کان نشسته بودند زوجه لر
 سالیز بوری زنی کوتاه قد و بسیار محترم و پشیک
 دن و محفل وزیر است خلاصه شام خورده بعد
 آمدیم با طاق دیگر فتوه خوردیم و سیکار کشیدیم و با
 یکان یکان محبت داشتیم بعد پائین آمده سوکار که

شد

جلوشن باغچه پراز کل دارد محله ای صفائی است خند
 الدوله خانه خوبیت باغچه پراز کل و انانهای خوب
 و اسبابهای ممتاز دارد عصرانه و میوه جات
 خوب حاضر کرده بود قدری میوه خوردیم زن و
 دخترهایش را بحضور آورده معرفی کرد در دختر
 دارد دختر لوچش کم نشش ساله است حینلی خوش
 صحبت و بافزه است قدری نشسته بعد رحمت بمنزل
 کردیم قدری رحمت کرده بعد با این سلطان و
 زو مندل و لف بکاسکه نشسته رفتم بمنزل (از کدوگان)
 مهر دار علی حضرت پادشاه انگلستان که در آنجا به
 صرف شام همان بودیم بعضی دیگر از ملتزمین ما هم
 همراه بودند رسیدیم بمنزل ارد پیاده شدیم خود
 بازوجه اشنادم در با استقبال آئده بودند دست
 داده رفتم بالاداخل عمارت شدیم تمام این عمارت
 از دیوارها کوپله ها از شنک مرمر ایتالیائی است

آمدیم، اسم بزرگ بزرگ که متصل به باید پارک است
 کینضیک طین ما (۱) هست باز در محبت همان
 طور جمعیت مثل اول استاده بودند وقت رفتن شبیه
 از پهلوی کلیای هست پل که شتیم این کلیای تقدی
 بزرگ است که به بزرگی و ارتفاع کوه دوشان تپه طرا
 بلکه قطر شش از کوه دوشان تپه بشیر به نظر میاید خلاصه
 رسیدیم به منزل بابواب ولیعهد دست داده خدا قضا
 کردیم ایشان رفته و ما آمدیم با طاق خود مان قدری
 رحمت کرده بعد با این سلطان و ناظم الدوله
 قوی کاس که نشسته را دیدیم برای سفارت خانه ایران
 که منزل ناظم الدوله است از باید پارک (کینضیک)
 طین بادک (۲) که شتیم و از خیابان آخر محلات شهر
 رفته رسیدیم بخانه میرزا مالک محمد خان ناظم الدوله که منزل
 او در محله آخر شهر است اما محله بر کلی است تمام خانها

غریبی برخواست بعد از اتمام خطبه با قدریکه گذشت
 برخوایستیم با همان ترتیب اول باز دست زوجه لرزم
 در دست ما بود و سایرین از عقب از تالار بیرون آمدیم
 و باز همان تشرفیات و قضاات و شراف در جلو بودند
 به جلاد و چهارشپور هم از جلو ما میزدند آمدیم با طاقانولی
 قدیمی راه رشته فتوه خور دیم و سیکار کشیدیم و بانوا
 ولی عهد آمدیم بیرون توی کال که نشسته را ندیم برای
 منزل راهی که امروز رفتیم و مراجعت کردیم از تفرار است
 از عمارت بوکنی کام به پارک سنت حبیب و (کوچه
 پل تل) که محل جمیع کلو سبای مشهور لذت و آرا تاجا
 بمیدان ترافالگار و کوچه استرنز تاسیت و کیلدال
 رسیدیم و در مراجعت از کیلدال به (ان نمیکنت که لب
 رودخانه است و کوچه نار تمبر لند که محل همانخانه های بزرگ
 است و آرا تاجا به سنت حبیب و پارک و آرا تاجا به بوکنی کام

قدری که گذشت ما خواستیم برخیزیم و بسلامت اردو
سینه و ابالی لندن شریقی بنویسیم شیپوچی شیپو
زد و جارچی جاکشید ما بروخته نطق مختصری
کردیم و ناظم الدوله ترجمه کرد باز همه دست زدند و پا
روی کتفا کوفتند و نشستیم دوباره جارچی جازد
و شیپورچی با شیپورکشیدند نواب ولیعهد برخواست
خطبه فصیح مفصل مشروحی در تهنیت و تحجید ما خواند
و مردم دست زدند و همه بسلامت ما نوشتند و ما هم
جام شریقی بسلامت ایشان خوردیم بار دیگر جارچی
جازد و شیپوچی شیپورکشید گفتند لا رسالیز
لوری صدر اعظم میخواهد خطبه بخواند همه ساکت شدند
لا رسالیز لوری برخاست و از حفظ خطبه عزرا مفصل
مشروحی در پلستیک مودت آئینر تکلیس با دول خارج
پایان کرد در خطبه او حینلی مردم شادی کردند و همه

سرلر دمر بود و نایز کرد که مردم ساکت شوند که لرد مری
 میخواند خطبه بخواند و نفر شیپوری از طرف او و نفر
 هم از آن طرف برای سکوت مردم شیپور کشید مری
 که بودند تمام دست زده کار و چکان با که در دست داشتند
 در روی میزها زدند بعد همه ساکت شدند و لرد مری خوا
 خطبه مفصل مشروحی در توصیف و اعلی حضرت پادشاه
 انگلستان و نواب و لیه و پان دوستی ما بین
 دولتین بکلیس و ایران قرائت کرد و مردم همه
 دست زدند ما هم برخواسته ما تمام مردم سلامت
 اعلی حضرت پادشاه انگلستان جام شربت خوریم
 و شستیم قدری که گذشت دوباره شیپوری با شیپور
 زدند و جابلچی جاب زده مردم دست زده ساکت شدند
 دوباره لرد مری خواست و مجدداً خطبه مفصل مخصوصاً
 در تهذیب و رود ما خواند و ما باز همه اهل مجلس دست زدند
 و ما همه برخواستیم و سلامت بدو

جواب هم اهل مجلس دست میزدند و پاها بجهت ها و میزها
زدند خطبه ها که تمام شد برخواستند همان ترتیب
و تشریفات که آمده بودیم رفیقیم برای اطاق نه
این تالار تا لاری بزرگ و خیلی کهنه و قدیم است باید قیچ
هنر ارسال باشد که اینجا را ساخته اند پنجه های تالار را
کرده بکلیسایشه تراست تا تالار بعضی محبتهای مرز
هم در تالار بود رفیقیم سر میز نهاد جای مخصوص خود مان نشستم
دست راست را زوجه لزم و دست چپ خود آردم نهشته
بودند هشتصد نفر مدعوین نهاد از زن و مرد سر میز نهشته
بودند یک میز بنود چیدن میز مهلوی یکدیگر که آرده و
سر میز چهل پنجاه نفر نهشته بودند سیصد نفر پیش
مشغول خدمت بودند که هر وقت راه میفرشد صدای
پای آنها مثل صدای رعد بود دیگر جای خالی در این تالار
نبود یک بالا خانه بود مشرف بر این تالار که مور
در آنجا میزدند خلاصه قدریکه غذا خورده جارچی که پشت

لر در دست داده از جلومی قسیم و زوجه و لعیهد با نواب
 و لعیهد و سایر زنهار و شاهزاده خاعنها از عجب ما
 می آمدند و باین تفصیل وارد تالار شدیم در بالای تالار
 چهار پله تالار میراث و یک جانی بود که مشرف بتالار بود
 آنجا یک صندلی برای من گذاشته بودند و چندین
 صندلی و نیم تختهای دیگر هم بود که سایرین
 بعد از نشستن ما شرفا و قصات و نواب روی صندلی
 های دیگر نشسته شروع بنوشتن کاغذها نمودند لر در
 خطبه روی کاغذ نوشته بود از روی صندلی برخاسته
 ایستاده قرئت کرده خطبه بسیار مفصل مضیع عزائی
 در تنبیت ورود ما بود و طول کشید تا قرائت شد
 وقت خواندن خطبه تمامی مالی محاسب دست میزدند
 و بتجهه ما و میزها پامی کوفشد بطوریکه صدای رعد
 میکرد خطبه که تمام شد لار تنون که سابق در طهران
 وزیر مختار بود و حالا پیر شد است خطبه لر در را ترجمه
 کرد بعد ما هم جوابی در مقابل خطبه لر در تقریر کردیم
 که باز لار تنون بر خوانسته جواب را ترجمه کرد درین

و شرف) در مجلس مخصوص اینهار اشرافی کونید نه اینکه
ما فارسی کرده باشیم و قضایه و اعیان سستی با لباسها
قدیم نجبا و خرفتمای قائم و زلفهای عاریتی که سفید است
و در روزهای مخصوص که لباس رسمی میپوشند این
زلفهار ابهر مسکیزارند همه جلو ما افتاده مارا به عمارت
و تالار بزرگی بزد خود کرد و مر خرقه فاسم بندی
پوشیده بود که دوسه زرع طول داشت و از عقب او
کشیده میشد و سایر نواب قضات و عزیزه بایزین
و عصاهای طلا در کمال شکوه جلو ما میروشنند تا وارد
یک محوطه کوچکی شدیم که جلو آن قالیچه کشیده بودند
زوجه لردم که زن کامله ایت بازن نواب و لیعهد ویر
نوان معروفه شهر و شاهرا ده خا منهای محترم در
آنجا حاضر بودند و صنع و قانون اینجا طوریت که در
این موقع زوجه لردم مقدم بر زوجه نواب و لیعهد است
چنان که ما هم وقت رفتن از آنجا بتا لار بزرگ بازن

عمارت بنا خانه پیکر بکی که در تیب بیکم فرسنگ است
دو طرف راه سر باز و سوار زناید با بحال نظم بحجته ابرام
استاده بودند و در پشت سر آنها جمعیت زناید
از اهالی شهر از تماشائی و عیزه بودند از در پنجره
کوچا و هر کجا که ممکن بود آدم بایستد و تماشا کند
آدم استاده بود که البته بقدر دولت سیصد هزار
نفر حاضر بودند و تمام دکانین و طرف در بار بازار کرد
در عوض متاع و اسباب فروش آدم استاده و پسرهای
زنید با انواع کله در پشت دکانین و اطافها و کوچا
نصیب کرده در بحال زنیت و قشنگی همه جا آراسته
بودند طنابهای زنید از کوچا آویخته و کل بسیار آنها
بسته بودند که خیلی تماشائی بود و اسم مارا در آب
پرد با لفظ مبارکباد نوشته بودند با این ترتیب
و تفصیل وارد عمارت پیکر بکی شدیم (لرد مر) بانو آب

من اندیم بهین جا آواز میخواند جا با هم بهمان
 طور میخواند دیگر (مادام ماریرز) بود که خیلی خوب خواند
 کویا هم چه خوبم میاید که بهین ماریرز باشد که چهار
 سال قبل شوهرش در بالون نشسته بهوارفت و دیگر
 اثری از او ندیدند و مالمه مفعود کردید خوانند بای
 دیگر از قتل (میس آلا رسل) و (مادام نوز دیگا)

غیره نو

راخر هم

خواپدیم (روخ چپا شیند چپا مره)
 امروز بر حسب دعوت (لرد مره) پیکلزیکی شهرتیه
 شهر لندن رفته در آنجا بنهار بخوریم در ساعت
 ده و آنوقت ظهر بود ثواب و لیعد نمده اما
 ما را برداشته با هم سوار کالک شد با کمال توفیر
 و احترام باین تفصیل روانه شیشه شدیم اولاً از درب

کل زیاد که ^۱ برهقت هست

میشد در لڑها بود تمام اهل تماشاخانه از معتبرین نبود
 آدم غیر معتبر نبود در لڑها جایی که مثلاً در سابق یک
 لیره میدادند و می نشستند شبیه لیره رسید بود
 تمام تماشاخانه بالکریسیه روشن بود بسیار
 مجلس عالی باشکوهی بود عطر کلهها تمام تماشاخانه
 پراپ کرده بود تمام زنهار و مردها که نشسته بودند در
 حقیقت غرق کل بودند جلوس لڑها و دست اندازها محلو
 از کل بود و هر خانمی هم یکدسته کل بزرگ در دست داشت
 که البته کمتر از دو تومان قیمت نداشت (تماشاخانه
 پر بود ساز و آواز خیلی مطبوع خوب بود خوانندهها
 خیلی خوب خواندند یکی از خوانندههای خوب (مادام
 البانی) بود که از اهل امریکاست سنم سابق بهم که

می‌پسند و محبت می‌کنند با گفتگوی پستی کی پنهانند
دیگر از میدان (ترا فاکار گذشته که را اایست

بسمه یوب رزین میدان در روی پایه مرصعی نصب است

چون او در خنک ترا فاکار گشته شده و فاتح آنجنک بوده

محبوبه و رسا حه و میدان ا هم با سم آنجنک به سوم

کرده اند از آنجا گذشته و اردتیا تر شدیم در لرز بر

فرنی نشستم نواب ولیعهد و زوجه ایشان و حشر

ها و پسوایشان و جمعی از شاهزادگان دیگر هم آنجا

بودند تا تر بسیار عالی مرتفعی است پنج طبقه است

مطالاکاری زیاد دارد اشب تمام نبرکان و بجاء

و هیان اکلین آنجا هستند زنهای بالیا سهای سینه

باز فخر و انواع زینت و جواهر و مرد با بالیا سهای

در تمام این طبقات نشسته بودند محل مشکب بود

یکدسته کلی سبزه مردم پریش البریه نشسته
 چون وقت حرکت راه آهن رسیده بود آمدیم
 بکار سوارترین شده آمدیم تا کار شهر از ترن به
 کال که نشسته را ندیم به عمارت (بوکنیسکا)
 در ساعت هشت و نیم بعد از ظهر هم باید به تیار
 برویم که این تیار تر موسوم به اپرارد ایال دور (کنت
 کاودن) است و ارکال که شده به تیار تر رفتیم
 میت زیاده بود معابر و خیابانها را چراغان نموده
 کرده بودند و مردم هور می کشیدند از جلو کلوب
 (کنسرواتو) و (الیبرال) که ششم که کی برای دسته
 توری و یکی برای ویک است هر دو دسته در اینجا
 جمع میشوند و هر دسته در کلوب حجب و شان مثل
 ران شام و چای و قهوه دارند و یکدیگر

سوار با جلو و عقب با بودند رسیدیم به مقبره مقبره
بسیار عالی است سنگ سماق و سنگهای دیگر
ساحه اندر حرج نبای این مقبره را اعیان حضرت پادشاه
انگلستان از خزانه شخصی خودشان داده و خلی
بدولت و پارلمنت ندارد دختر پادشاه انگلستان
(پرنس الیس) و دختر همین دختر که نوّه اعیان حضرت
مغظمه باشد نیز در آنجا مدفونند نوّه پادشاه سال
قبل بنا خوشی کلودرد (د نقیریت) مبتلا شده
مادرش بی ثاباتی می کرد و نزدیک او میراث هر چنان
کردند ممنوع نشد چون دختر را خیلی دوست می داشت
بشخص پادشاهی او را می کرد بعد از مردن دختر خودش هم
مبتلا بدیفتریت شده مرد هر دو را در این مقبره دفن کردند
مجتمه هر دو را هم از مرمر با حه اند و حجره کوچک
پهلوی مادرش حالت غزن انیکیزی داشت

ما این السلطان و بعضی دیگر در سر میزها بنهار خوردند
 با علیحضرت پادشاه انگلستان خلی صحبت کردیم
 پادشاه دوسه نفر نوکر مندی دارند که با لباس
 هندی هستند و فارسی میدانند مسلمان بودند
 پادشاه انگلستان می گفتند معلم آورده ام زن
 اردو می آموزم بعد از بنهار علیحضرت پادشاه انگلستان
 تهنیتی باداوند و از آنجا برخاسته آمدیم باطن

دیر قدری بارسنه صحبت کردیم بعد برخواست
 دست با علیحضرت پادشاه^{داده} مراجعت نمودیم علیحضرت
 معظله نادم تپه مشایعت کرده آنجا با هم وداع نمودیم
 سوار کالسکه شده رفتم راجی مقبره مرحوم پرنس الین
 شومر علیحضرت پادشاه انگلستان پرنس کرستین
 پسر لوآب ولیعهد و نیز سلطان هم با ما در کالسکه
 بودند پارک و مید زور حیلی زیر کت از پارک گذشتیم

بود با طاعتی که شانزده سال قبل هم آنجا رفتم وارد
 شدم و با علیحضرت پادشاه انگلیس در روی بنم
 تحشی نشسته قدری صحبت کردیم بعد علیحضرت معظمه
 چند نفر از اعیان رهبرانی کردند ما هم این اسلطان
 و بعضی دیگر از وزراء و همراهان خودمان را که در آنجا
 حاضر بودند معرفی کردیم هماره حاضر شد رفتم سرهار
 ...

رده بودند رفتم سر نیز نشستم دست چپ ما علیه
 پادشاه انگلستان نشسته و طرف دست راست
 (پولس کرستینیا) بود و دیگر دحتر علیحضرت
 ماه انگلستان (پولس بنیاطرلس)
 و شوهرش (پولس بن بن برك) و پولس کرستینیا
 و دحتر او و پسر ثواب لیعهد و (لودسالیز)
 بونی و زوجه لردسالیز لوری و غیره و از طرفین

ویدر شهر سیتان قدیم ترین شهرهای انگلیس
 تقریباً هشتصد هشتصد سال است که این شهر زیاده
 است سربازهای کاردا علیحضرت پادشاه انگلستان
 با سوارها و افواج طرفین راه صف کشیده بودند ^{علیه}حضرت
 پادشاه و دخترهای شان و دامدوورها (مقصود
 ازدوام زنهای معتبر مملکت انگلستان هستند که محضر فحار
 خدمت ^{دوورها}علیهحضرت پادشاه انگلستان را می کنند
 وندیم ایشان هستند در پامی تله عمارت وند زور
 ایستاده بودند ^{پوپ}علیهحضرت معظله لباس سیاهی پوشیده
 و عصای سیاهی در دست گرفته محضر خواهری هم
 بخود زده بودند پیاده شده با ایشان دست داده
 تعارف کردند بعد ^{پادشاه}علیهحضرت پادشاه انگلستان
 دست را گرفته از تله با بالار فیتیم از کالری نکارخانه
 و دالان بزرگی که پرداهانی نقاشی خوب در آنجا

صحت و فرمایش کردیم بعد مرخص شده رفتند هاجی
 و زراهم بعد نوشته خواهد شد بعد کال که حضرت شد
 ما و نواب پرنس و مکتور آلبت که او وارد هم می شود
 پس بزرگ نواب و لیعهد در یک کال که نوشته اندیم
 برای کار و نیند زورانه (هاید پالک) عبور کردیم
 بقدری جمعیت بود که حساب داشت و ما هم متصل با او
 ما مردم تعارف می کردیم رسیدیم بکار و اکنهای
 آهن خنجر کوچیک بودند کوبا و اکن بزرگ از این خط
 عبور نکنند از براموه قدری بزرگتر بود سوار و اکن شده
 راندیم در و اکن ما همان شاهزاده پس نواب و لیعهد
 این استلطار

لی شد میرفت بقدر نیاحت یا پستری را دیدیم
 دیدیم بونید زور قلعه و نیند زور همان است که در
 فرمانیه سابق نوشته شده است دیگر لازم نیستیم

بزرگ رستم پاشا سفیر کبیر عثمانی که مرد بار یک کویک
 اندامیت و موهای سفید دارد ارمنی است سابقاً قاضی
 بسنان و شامات بوده و خدمات و در آنجا کرده و
 معروف شده است یکی از جزاء رستم پاشا هم پسر
 خیر الله افندی است که خیر الله افندی سابقاً سفیر
 کبیر بود در طهران و در همانجا هم فوت شد با همه سفر
 صحت و اظهار لیاقت شد از جمله سفر سفیر چین بود
 که غیر از زبان چینی هیچ زبانی را نمیدانید یکی از انگلیسیها
 زبان چینی میدانست سفیر چین زبان چینی حرف
 میزد و آن انگلیسی با انگلیسی ترجمه میکرد و دیگر سفیر آلمان
 بود اسمی سفر را بعد خواهیم نوشت بعد از رفتن سفر
 فاضله پنج دقیقه (اردو) (نوبی) با بسته و زرا
 خودش که کفن و اتر پیشد بجنور آمدند (اردو)
 بوری) مرد تنومندی است و زرا را همه معرفی کرد با همه

و پسر اطرلس هندوستان یک ساعت قبل از ظهر باید برویم و
 نهار را در آنجا باید بخوریم صبح قبل از حرکت هم باید وزرای
 محارر بحضور ما بنشینند اشیک آقاسی بشی و اشیک آقا
 های اعلیحضرت پادشاه اکلستان و عیزه جلو ما نشاده ما
 بروند بطبقه بالای عمارت در تالاری که همیشه اعلیحضرت
 معظمه سفر ارامی پذیرند و وزیر را باید بپند در آنجا بنشینیم
 تالاری حین عالی است و مجسمه های مرمر اعلی و زینتهای
 زیاد دارد و سفرادر تالار بطور دایره استاده بودند
 اول (مسیو وادیتکت) سفیر کبیر فرانسه معرفی
 شد و معروفیت وی الهامت در لندن بفرات
 اقامت دارد و میزبان ما کم خان ناظم الدوله وزیر محارر ما
 همراه ما بود و مترجمی میکرد بعد از آن استال سفیر کبیر
 روس معرفی شد که مرد مقبولیت و مدتهاست در لندن
 اقامت دارد و بعد از آن که سفراء یک یک معرفی شدند
 خود آنها هم برای خودشان را معرفی کردند از جمله سفیر

ما را نشان داده رفتند این عمارت همان عمارت که بشازده
 قبل هم منزل کرده بودیم یک کل خانه بسیار خوبی که سقف
 دیوارش تمام آئینه است بهلوی اطاق ما است انواع
 کلهما در اینجا موجود است و در حتماه خوبی است بعد ملافاصله
 رفتیم باغی که جلو عمارت و هست باغ و چمن بسیار
 خوب با صفاست غزیرت سلطان هم همراه ما آمدیم
 تا کنار دریاچه این باغ که دریاچه بسیار بزرگی است قوارو

پارورسها هم حدود صد ری پارور و مدوی ریه
 کردش کرده آمدیم پرون باز قدری لوتی باغ و کلکاری
 های قشنگ کردش کرده آمدیم با طاق خود مان شبرا
 شام خورده خوابیدیم اسم پسر بزرگ نواب سعید
 (پوشن دوار) است و در سینه شد

می آوردند که بالاتر و بهتر از این نمی شود و این پذیرائی از روی
آزادگی و خنثی و بر حسب میل خاطر خود ملت بود چنان
که نواب لیعهد هم می گفتند که ما نمی توانیم مردم را این
طور برای پذیرائی مجبور کنیم خودشان به میل خود کرده
خلاصه از جلو صفوف گذشته از دروازه (بوکینکا)
داخل عمارت بوکینسکام شدیم آنجا هم جمعیت زیادی بود
پای پله عمارت که سرباز و سوارند مادی در این ضابطه
بودند پیاده شده داخل عمارت شدیم رزوه نواب لیعهد
و دخترهای ایشان تا در پله با استقبال آمده بودند
با همه دست داده تعارف کردیم و آمدیم توی اطاق خیلی
صحنه شتیم یکی از دخترهای نواب لیعهد را که همش
(پولش لوین) است و دست و پا دارد برای
(گفت دو فیف) که از ایاالی کس نکلیست نامزد
کرده اند آن خرام و آنجا میزد با او نیز دست تعارف
کردیم بعد نواب لیعهد و زوجه ایشان آمده اطاقها و سالن

باجمعی دیگر از معتزین انخلیس استقبال آید بودند با همه تعارف
 کردیم و از دالان مضوعی که از کل و غیره ساخته بودند گذشته
 سوار کالسکهای سلطنتی شدیم رسیدیم بکالسکهای نهنگ
 معتبر و محترم زیادی توی این دالان ایستاده بودند که با
 همه تعارف کردیم کالسکهای تمام کالسکه درباری و سلطنتی
 است و همه با اسبابهای مجلل و کالسکه چهای با لباسهای
 مزین هشتاد تن با ثواب و لیعهد توی یک کالسکه
 نشستیم سایرین هم در کالسکهای دیگر نشسته راندیم
 سواره کار و مخصوص اعلیحضرت پادشاه انگلستان
 بالاسکهای ممتاز و سربازهای مخصوص پادشاه
 بالاسکهای کلی و سوارهای دیگر و افواج دیگر از وسط
 کوچه صف کشیده و شیک آفاسی باشی ها و جلودار ها
 از جلو ما میروند و از میان صفوف سرباز و سواره
 آهسته آهسته می رفتیم طرفین کوچه و بالا و پائین عمارتها
 نیز تماماً محکوم از جمعیت مرد و زن بود و متصل بهو ر کشیدند
 و تعارف میکردند اتحقق مهای پذیرائی و احترام را بعمل

این ملها انهم جمعیت مردم سیاه بود و معلوم بود که اینها از اظام
و محترمین هستند و همه مور کشید شادی می کردند یک شتی
تر پسل همراه ما بود یکی هم هما لظور از طرف لندن آمدنهای
که نزدیک شد ندید یکدیگر خورده کم مانده بود هر دو غرق شده
حادثه غریبی روی دهد آنچه تید عصبی نکرده سالم از یکدیگر کشید
از کوه پنجا هم که موزه و مدرسه بحری اینجا است که بشیتم از
قلعه کهنه لندن که تاج و جواهرت سلاطین قدیم انگلیس در
اینجا است و از کلیسای (سن پل) نیز عبور کردیم عمارت

لنت کشی
آیدیم (دوک و کامیرج) عموی ایلختر پاشا
انگلستان و پسر لارکل قشون انگلیس (بولینس)
ما بقن بول (داماد ایلختر پادشاه انگلستان)
که شاهزاده خوش روی دلربائی است و داماد دیگر اعلی
حضرت معظه که آتش (مارک دلون) است پسر دمی
است و امیر آخور ایلختر معظه که جوان خوش روئی است

میدر حقیقت (کرک سنڈ) خبر شهر لذت
از محاذی (دک) متقد کذ شتم دک حوضی انت که سستی
در کنار دریا ورود خانه برای تعمیر کشتی های بزرگ ساخته
اتما مل دک پیدا نبود دکلهای کشتی از میان آن میدیم
ساعت ساعت دقیقه بدقیقه جمعیت زیاد تر میشد
هر جا که ممکن بود آدم باستد یا بنشیند از پشت بامها
تا پائین مردم ایستاده و از هر روزن و دریاچه بود
سربا و دستهای بیرون آورده دستمال تکان می دادند
و هو را می کشیدند و شاد باش مکفند همانطور را ندیم
تا از یک پل بزرگ کذ شتم رسیدیم به کبر (که) بمعنی
هیت که یکمیت این روضه را دیوار بندی از سنک
کشید اند که حین محکم و معتبر است و سمالغ کزانی هم
خرج کرده تا با اینطور رودخانه را منظم نموده اند و
حقیقت شهر حبانی لندن از که با نظر است اینجا دیگر
جمعیت زیاد تر شد از پلهای آهنی بسیار بزرگ و در
دک مرتبه و پلهای آه و از که مرتبه کشته ۴۰

نیم ساعت که معطل شدیم نواب لیعهد اکلیمس (پوشه
دکال) با کشتی (اوینرغ که با سم برابر نواب لیعهد موسوم
آمدند کشتی منور را با کشتی متصل کرده نواب و لیعهد آمدند
توی کشتی ما با ایشان دست داده تعارف کردیم و لیعهد همان
صورت و حالتی هستند که در شانزده سال پیش ایشان را در
بودیم قدری غریبه تر شده و پسرهای و لیعهد که اسم
آنها بعد خواهم نوشت همراه ایشان بودند صاحب منصب
و اجدان زنادی هم با ایشان آمده بودند و لیعهد همراه
خودشان اسعفی کردند با آنها تعارف کردیم ما هم طنزین

تم بکشتی
باریکی دارد تمام
این سالن را

با کلاف پارچه‌ای نفیس رنگت داده و میزی چیده بودند
که روی آن انواع خوراکی ها بود یک بالا خانه خوبی
هم داشت که با بنجلن شستم کشتی را راندند از برای لذت
هر چه می رفتم رو خانه شک تر میشد تا باندازه طبعی خوش

و اسحکام این در خانه ساخته اند و متصل از قلع و جاب شل

توپیک مانده تمام کارخانه جات و عمارت
و آبادیت باری و قایقهای کوچک است

که شل کرد و از دو طرف وی آب بحیث بود و همه از مرد و زن و

زنهای خوش کل و موج آب سباب حفر قایقهای کوچک

بود که کم مانده بود و غرق شوند اما بجهل و آسپه بکسی رسید از کشتی

و قایقها کل کشتی مامی انداختند چون کشتی مام شد آمد و بگو

که برای ورود و ولعید معین کرده بودیم نیم ساعت مانده بود

کشتی مادر (کو و زند) توفت کرد تا نواب و ولعید پناه

مکنه زنانه در شهر که انگلیسی در آنجا

ی مختلف بود

وقت فرمودیم شاش قلم و کاغذ را آورد کر فتم و

یک دقیقه صوت یمن رخ اورا کشیدیم بقدری شیشه بود

اسباب تعجب خود او و تمام فرنگها و همه تعریف کردند

که باین زودی و خوبی ما صوت اورا کشیدیم خلاصه بعد

چیزی دیگر پیدا نبود اسحق را آنجا هم سلامت گذاشتیم در شب
 که دریا را تماشا می کردیم بعضی ماهیهای ریزه دیدیم مثل
 حیوانات کوچک فوسفوردار که در مازندران ایران بسیار است
 و در شب دُشان برق میزنند این ماهیها هم قوی دریا از زیر
 موج و کف آب که از زیر چرخ کشتی بیرون می آمد زیر و بالا
 می شدند و مثل الکتریسیته در تاریکی شب برق میدادند
 خیلی تماشا داشت خلاصه رانذیم هنوز نرسیده بمقابل رُف
 خانه طمس کشتی جنگی رزه پوشانگی بن سبیلان آمده
 بنا کردند شیک توپ نمودن و سلام دادن کشتیهای
 بخاری و بادبانی زیاد هم که پیر از جمعیت وزن بود این
 تماشا می ما آمده بودند متصل به رومی کشیدند و
 تکان می دادند بقدری جمعیت قوی کشته باز یاد که کم مانده
 بود بعضی از کشتی با غرق شود از سوراخهای زیر کشتی مردم و
 پیرون آورده و شمال تکان می دادند بهکانه غریبی بود که
 کم کم از طرفین سواحل پیدا شد تا رسیدیم به (کووندل)
 که رودخانه است اینجا قلعه است نظامی متعدد هم برای حفظ

که علامه حیات این کشتی با کشتی های دیگر بادست و دویرق
 و علامات متصل بطور تلکراف که مرس نیزند بمکالمات مفصل
 طولانی مینمایند که همه چیز بخوبی معلوم و مفهومی میشود دست
 خودشان را از این طرف بآن طرف بطورهای غریب
 حرکت و تکان میدهند چنان که از کشتی سوار می با کشتی
 از برن) که بعضی از ملترین سوار بودند بخوبی حرف میزدند
 خلاصه تفصیل از کشتی زیاد است که اگر بخواهم همه را بنویسم
 مفصل میشود همینطور که ای در بابا و کاهای در پانین کشتی کوش
 میکردیم و کشتی های کوچک و بزرگ بخاری و مادیانی که در
 در طرف این کشتی از دور و نزدیک زیاد بود تماشا می کردیم
 کشتی هم خوب میرفت دریا هم در نهایت آرامی و ملائمت
 بود چنان که خود کاپتان هم او را داشت که سی سال است
 دریا را باین آرامی و ملائمت ندیده ایم همینطور که میرفتیم سیدم
 بوسط دریا که در آنجا دو کشتی خیلی بزرگ در دست راست چپ
 راه کشتی ما یکی در دو سال قبل و یکی دیگر سه سال پیش از این
 غرق شده بودند و سواهی و کلیهای و ریسماهای آن ها

خطر نریک عمده که درین دریای شمالی و رودخانه های سیاحت
 انت که اینجا بارامه زیاد میگردد و حرکت کشتیهای کوچک
 و بزرگ از آنکه زیاد است و مثل بازار متصل در آمد و رفت
 باشد همینکه هوای بارامه گرفت دیگر چشم چشم را نمی بیند و با
 میشود که دو کشتی بهم خورده غرق میشود برای رفع این خطر تازه
 اختراعی در تمام کشتی ها کرده اند که در این کشتی هم هست
 یک شیپوری است که صدای بسیار عریب دارد و در وقت
 مه این شیپور را محض اخبار متصل می زنند که دو کشتی بهم نخورد
 خوانستیم هیضدای شیپور را بشنویم ابتدا بخاری بلوله های
 شیپور داده بعد بر حسب فاعده و رسی که دارند در لوله را باز
 کردند یک صدای عریب عجیبی بیرون آمد که بکوشش خیلی
 ریخت میداد و بتوانستیم در آنجا بایستیم این شیپور را در وقت
 متصل میزنند و معلوم مینت که اهل سفاین بچاره ها چه حالت
 از شنیدن این صدا بهم میرسانند احمده که در این دو روز
 هیچ هوا مه نبود و ما این صدای شنیدیم یکچیز عریب دیگر هم هست

7
 یک کا زانبر بود دست گرفتیم بفاصله دو وجب مانده بآهنربا
 قوه جاذبه مقناطیسی آهنرا از دست من کشیده و بایشین
 چسبد بطوری که مابینایت زور آهن از آهنربا کنده نمیشد
 خیلی آهن ربای غرنپی بود بعد از آنجا بالا آمده قدری در سطح کشتی
 گردش کرده آمدم پائین در ساعت نه و نیم بعد از نصف شب
 که دو ساعت و نیم بظهر مانده بود لنگر کشتی را کشیده بطرف
 انگلیس حرکت کردیم طول و عرض کشتی از استقرار است
 یکصد و شصت قدم طول دارد و هیجده قدم عرض آلات و اثبات
 غریب و عجیب در این کشتی دیده شد در حقیقت این کشتی
 عمارت بجزی اعلی حضرت پادشاه انگلیس است که همان طور که
 در خشکی عمارت دارند تو می دریا هم یکدست عمارت دارند
 که دارای همه چیز از اسباب و عملجات و حکیم و نوکران و خدمت
 متعدد داشت و اینها همیشه در همین کشتی منزل دارند صاحب
 منصب امیرالین کشتی هم معتبر تر از دیگران هستند

خداوند را بجای آوردیم خلاصه صبح برخاسته رخت پوشیدیم
 و قدری در کشتی گردش کردیم ابتدا از یک دالان بیک
 طولانی که نشسته رفتم با بنظر کشتی که جای فرنگها و
 بعضی از ملترین خودمان است و در حقیقت یک دستگاه
 دیگریت یکد و اطراف تماشا کرده بعد از پله ها بالا رفتم
 بهر کشتی رفتم و در اطراف قهای عرشه که جای کاپتهای کشتی
 قدری نشسته با کاپتهای صحبت و فرمایش کردیم و دورین
 با طرف انداخته بعضی کشتهای کوچک و بزرگ که از آن
 دور و نزدیک پیدا بود تماشا نمودیم بعد از عرشه
 پایین آمده یک پله چرخ بود که میرفت بسبب
 ماشین هم برای روشنی چراغهای الکتریکی
 کشتی در آنجا دیدم تمام قوه چراغهای برقی کشتی از این
 یک ماشین داده میشود و برای دستن انداز و قوه
 برق تک آبرو را می دهد و که از آن بزرگ است

به جای کشتی
 بود یک دستگاه

به جای کشتی
 بود یک دستگاه

(روز و شب و شبانه و بزم) ساعت هفت ا نصف

شب گذشته خواب برخواستم الحمد لله احوالم بهتر بود
معلوم شد اینجا که دیشب کشتی لنکراندا حش و وسط دریای
پسج دخی بمقابل رودخانه طیمس ندارد و از سه ساعت و نیم
از نصف شب گذشته الی حال این جا لنکراندا حش و از حال اتاد و
ساعت دیگر هم همین جا خواهد ماند و حبه توقف در اینجا نیست
که چون نواب و لیعهد نکلیس باید در ساعت معین بمقتضای
مبایند و چند کشتی جنگی انگلیس نیز برای تشریفات ما جلو آمده

این تشریفات بعمل میآید یکجه عمده دیگر هم نیست که اینجا بار
غالباً به غلیظ می گیرد و اغلب در هوای مه و کشتی با هم
تصادف میکنند و کشتی های بزرگ و کوچک زیاد هم
متصل درین دریا در حرکت می باشند با بودن مه خیلی با علم
و استادی باید حرکت نکنند و الا سباب خطر و حرکت
خیلی مشکل است اما الحمد لله امروز هوا در نهایت خوبی و آرامی
و صاف و بی مه بود و دریا مثل حوض چمن موج و آرام خیلی شکر

2. Extract from “The Shah’s Third
Journey to Europe”.

خانه خراب شده بود در تمام شهر جاری فرستاد که هر کس که این امر
اولاً نوشته باشد بیاید و جواب خود را بپسند اما کسی از نرس جان
پا از خانه بیرون نمیکداشت سرزدوم باز جاری فرستاد که اگر آن
کس خود امروز حاضر شود نقیضش عفو خواهد شد و الا جزای
مفت گرفتار خواهد آمد - ناچار آن نوپسند آمده و گفت که من
نوشته ام هر چه میخواهی بکن حاکم گفت که من ظالم نیستم بلکه صورت
شامت کناهان شما هستم که با انتقام آنها بر شما اذیت روا میدهم
حاصل مطلب - ابیات -

بفوی که تنگی پسند خدای دهد حاکم عادل بنک رای
چون خواهد که ویران کند عالی خدماک در بیخه ظالمی

روی برام صادر و مرغ را با یکدیگر داشت تا هر مسافر یک در آنجا وارد
 شود. مال خود را بآن مرغ ببندد و آسایش گیرد و این عمل موجب ثواب
 و ظله عام باشد. چون چندی برین میگذشت شخصی پیاده از
 شدت تشنگی بطرف چاه میرفت ناگاه پایش بآن مرغ گرفت و راست
 بر پیشتافتی الحال آن مرغ را بر کند نادیده پیری باین بلا گرفتار نشود.
 بزرگواران آنکه آنطرف بر این حال و فوف یافته گفت پیش هر دو
 بپزیده است اگر چه عملشان خنثی میگردد بکری باشد. **حاصل مطلب**
 بنای هر کار بر تقیاست که اولین نیت نفع عام و سرانجام و
 دومین نیت دفع ضرر و ثواب هر دو از در کام خالق پنهان است

حکایت سی و چهارم

حاکمی بود ظالم. دل رعایا از تعدی او در جوش و لب مردم از ستم
 او در خروش. شخصی وقت شب از خانه او بگذشت. و بر دیوار
 خانه اش نوشت که - خانه ظالم خراب شود. صبح چون حاکم این
 قسم نوشته دید خود نیز سطره بزرگش بنوشت که خانه ظالم خراب
 شود. و حکم کرد تا خانه های مردم را خراب کنند بعد از آنکه هزارها

نومشروط ساخته و پیوسته منزه شد هلاک نومیشد پادشاه از این
 معنی در غضب شده خواست که خون وزیر را بریزد اما دست عقل
 دور بین مانع آمد روزی در خلوت با وزیر گفت که چرا اگر من طلب
 خود را بر مراد من مشروط میکنی - و کسب حرام را نیز این بدخواهی خود
 اختیار کرده و وزیر گفت فریادت کردم نه چنانست بلکه بغای عمر و
 دولت پادشاه را در پی معامله میخواهم زیرا که تمام رنجت شب و روز
 در دعای بقاء نومشغول اند و در رازی عمر پادشاه را با دلد و جان
 میخواهند پادشاه را این سخن خوش آمده خلعت و نعش بخشید
 و حشود را بجزار رسانید **حاصل مطلب** - دعای خیر
 فقیران و بیمارگان در حق پادشاهان و دولتمندان سبب زیادت
 عمر و دولت است و عمل نیک باعث برکت در

دنیا و آخرت

سی و سوم

مسافری در اثناء راه بر سر چاهی رسید میخواه از چوب درست کرد
 بر زمین کوفت و اسب خود را بآن میخ بست به باکل و شرب مشغول
 گشت - بعد از آنکه از خوردن طعام فارغ شد بر اسب سوار شد

که در اندک زمان زلزله پدید آید و از دامن کوه ناظمه بالا چنان صدمه
 رسد که چندین بروج قله بیفتند - و آن کوه ناگر در زمین فرو رفت
 فی الحال بملك اطلاع دادند آنها را بنخواست و گفت که این جواب پیغام
 شماست که دعای صد نفر کوه را از پا در آورد - و عمرش را کوته ساخت
 پس پادشاه ظالم که بنفرین هزاران هزار خلق مظلوم گرفتار باشد چگونگی
 عمر او درازی یابد - و در ملك ساک آزاری بسیار است و این دو ایرای
 درازی عمر کاخ است - **حاصل مطلب** - بر رعیت ظلم کردن
 بنیاد عمر و دولت خود کردن است - **پیست** -

پادشاهی که طریح ظلم میکند پای دیوار ملك خویش بکشد

کاپت سی و دوم

در زمان پیشین پادشاهی بود عادل - و زبیری داشت صاحب قضا
 و احسان بفقرا و رعیت بدون نفع فرض میداد و وعده ادای آن
 باین شرط مینمود که چون پادشاه ازین جهان بگذرد آنوقت هر کس
 فرض خود را بگوید - یکی از ساعیان تمام پادشاه را ازین راز مطلع
 ساخت که این وزیر بدخواه داشت زیر آک و وعده گرفتن لطلب خود را بجز

که راه بالا رفتن را از هر چهار جانب بشکستند که جانور وحشی هم نتواند
 بالا رود. - حاصل مطلب - چون عدالت ظاهری سبب
 زندگی نام و سالم ماندن اعضا از پوسیده شدن باشد - پس عدالت
 باطنی و دادگری حقیقی که عبارت از اعتدال هر امر و طریق معرفت الهی است
 بطریق اولی باعث حیات اندی پادشاهی سرمدی خواهد بود

حکایت سی و یکم

یکی از سلاطین ترکستان ایلچی دانا را با صد سوار شجاع در ملک هند
 پیش ملک اجمیر فرستاد و پیغام داد که شنیده ام در ملک هند و سنا
 بنانی پیدای شود که از خوردن آن درازی عمر حاصلی آید اگر فدی
 از آن او سال دارند بعد از دوستی نیست - ملکان اجمیر ایلچی را با هر
 درجائی حبس کردند و گفت که هرگاه این گوه بزرگ و قلعه محکم که پیش در
 شماست بپسند آنوقت با جواب پیغام اجازت انصراف بجهت ما خوا
 داد - امضا در نشویش افشاندند که این قلعه که بر گوه بنا شده است
 ناچند مدت از یاد آید - در این انتظار عمر ما با آخر خواهد رسید
 پس هر کدام صبح و شام بدای خراب شدن قلعه مشغول شدند

حکایت سیام

روزی در حضور مأمون الرشید ذکر حدالت انوشیروان را میبردند
گفت بدختر او خواهم رفت - چون با صطفی فارس رسید بر سر کوه
که مقبره انوشیروان بود با چند نفر یا لارفت شخصی را دید بالای تخت
مرصع نشسته - اما لباس او تماماً پوشیده شده حکم کرد تا لباس
دیگر را بپوشانند - در دست او سه انگشتر یافتند بر یکی نوشته بود
که بادوست و دشمن لطف و مدارا باید کرد - و بر دومین دق کرده
پیشاورث کاری نباید نمود و بر سومین نقش ساخته که برداشته اند
باید ورزید و زیر آن تخت صفحه از طلا یافتند که - منتهین بر آن کنده
بودند که بعد از دو چست سال یکی از پادشاهان اسلام بزیارت من
خواهد آمد و آن زمان ما طافت ضیافت و مهمانداري اورا نخواهیم داشت
لهذا در فلان گوشه این عمارت عجب تخت گنجی بیفاس برای شریفان
مهمان و ضیافت او مخزن و مدفن ساخته ام باید که آنرا قبول نماید
و بعد از آن راه آمدن این مقام را مسدود فرماید - میگویند که خلیفه
مأمون الرشید آن گنج دیگر آنرا برداشت و پائین کوه آمده حکم نمود

بغفل رساند و بیایمان شود - اکنون بسبب کشته شدن ایمانژ
 بسلامت ماند و پدرش از مقبول شدن محفوظ - و این دیوار
 خرابه که فریب بافتادن بود زیرش کجی است که نصیب فلان بنیم
 میباشد - حال نهمش کردم که ناچند سال فائمه باشد و چون آن
 طفل بنیم بزرگ شود با پنجانب رسد و پیش او دیوار بیفتد - پس وی
 مال خود را خواهد یافت موسی ؑ از این کفیات فوائد اخذ نمود
 و بجانه خود مراجعت کردند - **حاصل مطلب** - همه

کارهای حضرت آفریدگار موافق حکمت ازل و برای اهل عالم سبب
 بهترین و مصلحت بنکونین میباشد اگر چه در ابتدا آن کار بنظر مرد
 گریه و زشت نماید - اما پیش او تعالی عین صلاح و انجام آن بسیار
 خوب است زیرا ممکن است امری بنظر ناخوب نماید و آخر آن بد
 باشد یا آنکه چیزی در چشم آدمی زشت نماید و عاقبت آن نیک
 شود

فرد

رضایده دیده و زحیم کرده بگشا
 که بر من و تو و خدا خبر نکشادند

مثل نفس کردن چه معنی دارد - خضرؑ جواب داد که من اول باشم
شرط کرده‌ام که از کارهای من نباید پرسید و باید که صبر نمائید -
حضرت موسیؑ گفتند که اگر بعد از این پرسم دیگر نکند از که من همراه تو
باشم - چون پیشتر رفتند نزدیک شهر رسیدند - و در خرابه فرو
آمدند و تمام روز را بکار گل مشغول مانده ديواری از آن و پراندر را که
نزدیک بافتان بودند تعمیر کردند - و شام همان در آنجا بسر بردند حضرت
موسیؑ فرمودند که اگر مزدوری شخصی میکردی البته پول خوراک
بهم میرسید و اینجا عبت تمام روز زحمت شدید کشیدی و هیچ فایده
بر آن مرتب نشد - خضرؑ گفت که حالا فراموش میان من و شما اما
باعث آن کارهایی که کردم این است که در کنار دریا پادشاه ظالمی بود
که کشتی غریبان را بعبص میکرد - و آن کشتی که فتنه‌اش را بشکستم
مال ضعیفی است که معیشت او از کرایه روزنه آن کشتی میکرد -
اگر در دست ظالمی افتاد آن ضعیف بپاره از کرسنکی هلاک میشد
و الحال بسبب شکسته شدن فتنه ملازمان آن ظالم مزاحم و منصرف
نخواهند شد - و در کنار دریا آن جوان را این سبب کستم که پدرش
مردی صالح از دوستان خداست فریب بود که آن جوان پدر خود را

بدی بدی زیرا کہ دیشب بنا بود زخم نیزه بر پهلوی نؤرسد۔ اما
 از برکت عبادت بیک نؤك خاری از نؤ دفع شد۔ و مقدر بود کہ
 خزانه بیکران بدست آن دیکہ بی بیفتند۔ لکن از شامت معصیت
 بیک کبسه پول عوض گشت۔ حاصل مطلب۔ عبادت
 موجب دفع بلا و رفع عذاب دارین است و معصیت باعث تنگی رزق
 و خسارت کونہن

حکایت بیست و نهم

روزی موسی علیہ السلام برب در پایش خواجہ خضرؑ آمدند
 و گفتند کہ چندی میخوام همراه تو باشم خضر گفت کہ از کارهای
 من نباید پرسید و نباید کہ چون و چرا کند۔ الغرض هر دو بر کتو
 سوار شدند۔ چون بوسط دریا رسیدند خضرؑ پیشہ بیرون
 آورد و فتنہ را از آن کشتی شکست موسیؑ کہ فرمودند کہ چرا در پی
 حرف کردن کشتی افتادی۔ خضر گفت عہد را نگاهدارید و خاموش
 باشید۔ چون بآن کنارہ رسیدند جوانی زیباروی از پیش آمد
 خضرؑ اورا بیک ضرب شمشیر ہلاک کرد موسیؑ کہ فرمودند کہ نالغو

حکایت بدبخت و هشتم

دو نفر از خانه در وقت شب بیرون شدند - یکی برای گذاردن عبادت و دیگری برای مرتکب شدن معصیت - چون صبح شد اولین در خانه بیمار افتاد - و آن یکی دیگر بعبادتش رفته پرسید که چه حال داری گفت - از لب دریا بعد از عبادت و بندگی ینا نه مراجعت نمودم در آتشای راه خاری در پای من فرو رفت بفسحه که از زم آن بیمار افتادم آن دیگر گفت که ثمر بنکی بدبخت چرا بعبادت رفتی که چنین بیمار شدی من دیشب را بچند کناه مشغول شدم وقت مراجعت در نصف شب از بازار گذر کردم صرافی کبسه پول سفید و سپاه بیرون دکان گذاشته و دکان را بسته بخانه خودش رفته بود و آن کبسه را در همانجا واگذارده - من آن پول بی ریغ را بردوش کشیده بخانه خود آوردم - اگر همراه من در پی معاصی می آمدمی البته نصیبی ازین پول بنویسم رسید - مرد عابد ازین حرف تعجب کرده پیش یکی از داناها آن زمان رفت و در بدل خودش را بیان نمود دانا پس از ناامل بسیار سر بر آورد و گفت که ثمر بنکی بنکی است و نتیجه

حکایت بیست و هفتم

شخصی در خواب خود را در دوزخ دید - چونکه از بنکوکاران بود چنانچه
از آتش و غیره نظرش نیامد پرسید که این چه مکانست گفتند دوزخ
گفت چرا اینجا آتش سوزان و مار و عفری غی بیستم گفتند هر کس که در اینجا
برای سکونت می آید از دنیا هزاران مار و عفری و شعله های آتشین
که اقسام گناهان اوست همراه خود می آورد و موافق عهد است و بیش
در آن می سوزد و عملهای بد او چون مار و عفری او را عذاب میکند
و میکوبند که نواز دنیا مارا همراه آورده حال سزایت این است باید
بکشی - الغرض چون از خواب بیدار شد باد و ستان خود در میان
نهاد که چنین و چنان در خواب خویش دیده ام - یکی از حاضرین گفت
که من این قسم گناهان بسیار کرده ام چگونه از عذاب آخرت خلاص
خواهم یافت دیگری گفت که از توبه گناهانرا باید دور کرد - و از اعمال
حسنه خرم کلامی ثواب باید اندوخت - **حاصل مطلب**
قطره اشک که از خوف خدا از چشم فرو ریزد برای خاموش ساختن
آتش دوزخ کافی خواهد بود .

و چنان خدمتش را معقول بجا آورد و هر دو دست او را بر کف بستند
 بعد از آن رو بقیه کرد و گفت از کدام مسئله و دلیل ملک غیر را بر
 خود حلال ساختی و حال آنکه مثل این درویش محتاج نیستی که حتی
 بر ملک من داشته باشی اینرا بگفت و باو در آویخت فقیه فریاد برآورد
 که اگر از اول ملک بقال و سر باز را میگردیم کار با اینجانی کشید درویش
 بجال اینک با او کار نخواهد داشت منجمل گفتار فقیه شد تا آنکه فقیه را
 نیز بر پیمانی محکم بستند و بسوی درویش آورد و گفت که اکنون از کثرت
 رجوع بوحادث نمودم تا فهمت این میوه ها را دانشود برای همه کدام از
 شما خلاصی ممکن نیست صوفی پیچاره خرمن و عمامه رهن گذاشته
 رهای یافت و آن سه نفر دیگر نیز فهمت واجبی را کرده خلاص شدند

مطلب - هرگاه درود نفاق از گفتار مدعی در

دماغ پادان پیچد هر کدام در بلایی گرفتار خواهند شد - پس هرگز
 بر کشته دشمن اعتبار نباید کرد و رشتۀ انقاف را نباید برید که باعث

هزاران فساد خواهد بود

حکایت بدبخت و ششم

در باغی چهار نفر بطریق نفرتج درآمدند یکی صوفی دوم فقهیه سومی
 سرباز چهارم بقال چون مېوه های نر و نازه دیدند و باغبان را خوا^{سته}
 یافتند دست ناراچ کشاده بی محاشاوی با کانه در و پرانی باغ
 مشغول شدند مېوه های شهرین رسیده را می خوردند و نرش و
 نارس را در مرزها و خیابانها می انداختند در این اثنا باغبان
 بیدار گشت و آن حالت را دید - چون نمیتوانست که با هر چهار
 نفر مقاومت نماید گفت - که من مرید صوفی و شاگرد فقهیه و ر^ج
 سرباز هستم آنها هر چه کرده اند میاست - اما بقال بهر د^وت چرا
 در باغ من دست تعدی دراز کرده است هیچ مرضی از او بر ز^م
 من نیست اینرا بگفت و بقال را بیجا باغ و کوفت باران از معا^ونت
 او خاموش ماندند تا آنکه دست و پا بشرا^بسته در گوشه پنداخت
 پس منوجه سرباز شد و گفت که در ویش مرشد من است و فقهیه
 استاد من اما این سرباز بیچاره چرا^ت که بی اذن من مېوه چند
 بخورد یک حبه مال^یات شاهی از من طلب ندارد اینرا بگفت و با چو^ت

و کھٹک دراز عمر گفت کہ - باز بچہ ظلم و خونریزی کثر زندگانی میکند
و کھٹک جبب کم آزاری بیشتر زبٹ مینماید انوشہ روان ہانروز
بہکام مملکت خود فرمانداد کہ - خون کسی اطلاع من نرزد و در
بارگاہ خود زنک برنجی آویخت و سر زنجیرش را در بازار بٹ نامہ مطلوب
بہ واسطہ اہل دربار زنجیر را مینمایند و شاہ اورا طلب داشتہ بنفس
نفس خودش بدادرسی می پرداخت - روزی خرمی کہ بٹ آن زخم
بود کردش را بان زنجیر مالید فی الحال بچہ شنیدن صدای زنک
سرمہنگان آمدند و آن خرمی را پیش پادشاہ بردند و صاحبش را پیدا کردند
پادشاہ فرمود کہ دروفتی کہ این خرمی جوان و شومند بود بردیش بارها
غمدی و کارہا کردی حالا کہ بٹ دیش شدہ است از گاہ و آب
او دم دست کشیدہ از آئینب این بیچارہ برنوفریاد کردہ است آنرا
بیرون در این ہنگام نا توانی در خانہ خود نگاہدار و نادم زبٹ آب
و گاہ از آن در ریخ مدار - بدٹ - چوبدل نو کردم جوانی خوش
بہنگام پیری مرا نم زبٹش - حاصل مطلب - برہنہ
نظر رحمت باید داشت و حق کسی را فراموش نباید ساخت

چهارمین خواهم پدر عروس جواب میدهد که اکنون چهار خرابه
 حاضر است من بعد اگر پادشاه این زمان بر همین منوال بسیر و شکار
 مشغول بوده از عدالت و ملک دانی چشم پوشی کند نه چهل خرابه
 ملکه هشتاد خرابه بداماد خود از زانی خواهم داشت - بدت -
 که ملک این باشد و این روزگار زین ده و پیران دهمش صد هزار
 - انوشیروان از شنیدن این سخن متأثر گشته بفضیلت خودش مراجعت
 نمود و بنیاد عدالت و انصاف را چنان محکم کرد که نامش نامیاست
 بر فرار ماند - فرد - زنده است زام فرسخ نوشیروان بعدل -
 که چه بی گذشت که نوشیروان نماند - حاصل مطلب -
 عاقل آنست که از هر کدام پند گیرد و اثر آنرا بداند - قطعه
 نگویند از سر باز بچه حرفی کزان پندی نگیرد صاحب هوش
 و که صد باب حکمت پیش نادان بخوانند آیدش باز بچه در گوش

حکایت بدت

آورده اند که انوشیروان عادل از یکی از حکما پرسید که چرا باز کم عمر

خیالها نگاه میداشت - حاصل مطلب - بر هر انسان
لازم است که همواره نیت خود را از خطا و خیال خودش را از جلالت
نگاه دارد و در هر کار خود نظر انصاف بیکار دانا بنی و بدی بروی
روشن و هویدا شود

حکایت بیست و چهارم

روزی انوشیروان کسری برای شکار در بیابانی رفت و در آن زمان
بسیب عنفوان جوانی از سپهر و شکار عبدالک و ملوک رانی کمتر
می پرداخت دهد که دو گره بوم برد و جانب دشت صف کشید^{اند}
و از هر گره بومی برآمده با همدیگر بمباحثه و مناظره میپردازند -
انوشیروان از معاينه اطفال فرین چهرت کشته بوزیر اعظم خود
بوزیر چهر گفت - که تو حکیم کاملی و از حال و کیفیت حیوانات
واقفی آگاهم بدانی که این بومان از دو جانب چرا جمع شده اند و
با هم چه نزاعی دارند - بوزیر چهر عرض کرد فریانت شوم اینها
با هم مجلس عروسی دارند پدر دانا ما دیکوید که چهل خرابه در عوض

حکایت بیست و سوم .

روزی یکی از ملوک هند براسپی بادپاسوار شده بشکار مہرہ
در اثنای راہ نظرش بردختر بقالی افتاد کہ در حسن و جمال دیر حد
کمال بود بجز بیک نگاه جان کاه طائر دلش اسیر دام آن مشکین موی
گردید چونکہ خود شکار آن آہوی طناز شدہ بود عزم شکار را ترک
گفتہ بایوان خویش مراجعت نمود و ارکان دولت و داناہان مملکت را
طلبیدہ صورت حال را با ایشان در میان نهاد و گفت کہ برای کفارہ
آن میخوام خود را در آتش سوزان زندہ بسوزانم و داناہان دولت گفتند
کہ اگر چنین است - پس عدم نواز وجود بجز مہما بد ناراحت از آفت
بد نظری نمود و رمان باشند - فی الحال آتش بسیار روشن کردند و
ملک مسعد شد کہ خود را در آن آتش بیندازد - ارکان دولت
دست او را گرفتند و گفتند کہ - برای تبدیل نیت و تخیل باطل این
فرد سزا کافی است کہ بر سوزانیدن خویش مسعد شدی -
بعد از آن ملک مذکور مبلغی از حد افزون در عوض سلامتی
جان خود بر عہدہ جان نصدق نمود و پیوستہ نیت خود را از بسکونہ

حکایت بیست و دوم

شخصی در راه بسفر اطبرخورد و پرسید که خانه سفر اطبر کجاست
او نشان داد که در فلان محله میباشد - چون آن شخص در آنجا رفت
و خانه سفر اطبر را یافت گفتند که بیرون رفته است آن شخص با انتظار
بیشتر چون سفر اطبر باز آمد معلوم شد که همان سفر اطبر بوده
که در راه با او برخورد آن شخص اعراض کرد که نوی سفر اطبر بودی چرا آنکس
- جواب داد که نواز خانه سفر اطبر پرسیدی و من مطابق سؤال تو جواب
دادم - آن شخص گفت که من از تو سؤالی دارم که چرا همیشه بغزل
و نهائی میگذرانی - سفر اطبر جواب داد که در نهائی حواس ظاهر
و باطنی انجلا مییابد و قوه دراکه صیقلی پذیرد و غیر از این منافع
نهائی بسیار است اگر نوبدانی از خودم بگریزی - حاصل
مطلب - باید هر کس بقدر سؤال جواب دهد و اگر نداند
از دیگری که از وی دانایتر باشد پرسد - فرد -
تا بیک ندانی که سخن عین صواب است باید که بگفتن دهن از من نکشای

همائی که در این ساعت حضرت آفرید کار چه میکنند در ویش
 گفت که سائل بدرجه ادنی و تحب برتبه اعلی میباشد باشد اگر
 من بجاه و جلال بر تخت نشینم و خلعت شاهی در بر کنم و نوچون
 من لباس قلندرانه بردوش گرفته پیش من سؤال خود را عرض
 نمائی البته بجواب شافی و کافی ترا کامران خواهم ساخت پادشا
 فی الحال از تخت ضرور دآمدم و خلعت شاهی و تخت و تاج بدر ویش
 محتاج سپرد و خود بادلق حاکمتری بخدمت ادب ایستاد و سؤال
 خود را اعاده نمود در ویش گفت که بخوین بزی بپشمار و زحمت بسیار
 این تخت و تاج را بر تو فرار داد و بی رغبت من مرا طلب داشته باین
 درجه رفیع که نوی بینی رسانند اگر حالا حکم کنم گردنت را بزنند چه ^{عذر}
 خواهی آورد و چه خواهی کرد - پادشاه از گفته خود خجل شد و دست
 و پای در ویش را بوسه داد و از جسارت خویش توبه کرد - **حاصل**
مطلب - هر کادی که از انسان سرپسند بنظر اول از جانب خدا ^{سپش}
 که بچشم او جل جلاله برك درخت حرکت نمیکند - اما بنظر ثانی از
 انسان میباشد که بر حسب ظاهر فاعل است

حکایت بیستم

اورده اند کہ روزی عثمان ابن عفان یکی از غلامان خود امر تکب
کنای دہد۔ بجای فرمود نا اور اجزا رساند۔ چون خادم نازبانہ
کشید آن غلام آہ سرد از دل بر آورد از اسماع آن ناثری در دل عثمان
پیدا شد و گفت۔ ترا بنام خدا بخشیدم و آزاد کردم ناما لک من
نیز در روز سنجہ مرا بپا مرزد و از آتش آزاد کند۔ زیر اعداب آنروز
بنہایت سخت ترا ز عفویت این جہانت۔ حاصل مطلب
رحم دلی علامت بخشیدانت و سنگدلی نشان دوزخیان۔

بیست

نوم بردری ہستی امیدوار پس امید بردر دشمنان برآر

حکایت بیست و یکم

در روایتی خواجہ نام درخراسان بزہد و تقوی و خدا شناسی
مشہور بود پادشاہ آن عصر و ہر اطلبیدہ پرسید کہ توا عارفان

درختان و بیج کباهان ببر میرد - روزی برکنار موضعی چشمه آب شیرین
 یافت که بر آفتاب گل ولای منقش و مکتب شده بود - مرد بدوی قدری
 از آن آب بخورد و چون در ره عمر غیر از آب شور نپاشیده بود آنرا چشمه
 آب حیات تصور کرده مشکی از آن پُر نمود و برای خلیفه بغداد که در آن
 نزدیکی بشکار آمده بود بطریق نذر پیش آورد و بنعرب و بنوصیف آن همبسا
 بسیار نمود - خلیفه دانست که حال چیست - فرمود نامشک آب از او
 بستانند و صقر هزار درهم بوی انعام دهند ناخنه خاطر و مایوس
 نرود - و ذکر میکنند که خلیفه آدم همراه او کرد تا او بر از همان راهی که
 آمده بود برگردانند مبادا دجله را ببیند و غفل شود - حاصل مطلب
 کسی را مایوس و ناامید گردانیدن بدترین افعال مردم از ارباب و
 پاس خاطر هر فخر و پیاده نگاه داشتن موجب هزاران نیکوکاری و شکوکار
 دل شکستن بدترین جرمهاست زانکه دل منظور و انتظار خدا

حکایت هجدهم

حضرت سلیمان علی نبینا وعلیه السلام که پادشاه جن و انس
و سایر مخلوقات بود خواست که تمام مخلوقات را ضیافت نماید - هزاران
هزار انبار خورده و مائکولات بر لب دریا گرد آورد - ناکاه جوانی از دریا
سر بر آورد و گفت که امر و زمه همان نوام - پس تمام خوردنیها را از خام
و پخته فرو برد و باز فریاد میکرد که هنوز نیم سپر نشده ام - حضرت سلیمان
بر عجز خود اعتراف نمود که یک حیوان را شکم سپر نتوانستم خورایند پس ضیافت
همه مخلوقات چه رسد - **حاصل مطلب** - قدرتی
از عقل انسان ضعیف برتر است و در این مقام بی اعتراف عجز چاره نیست

پیوست

ضعیفان به بذل تو میگزینوی نگرددن ترسم نولا غر شوی

حکایت نوزدهم

یکی از اعراب بادیه نشین پیوسته آب شوری چشید و زندگی بیک

Reading Lessons.

1. From the "Şad Hikâyat".

STATE CENTRAL LIBRARY
5-A B T F
(1000 710)

